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ABRAHAM'S FAITH:

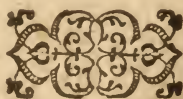
Mary THAT IS, *Edward*
The olde Religion.

WHEREIN IS TAUGHT,
THAT THE RELIGION NOW
publikely taught and defended by order in the
Church of England, is the onely true Catholicke,
auncient, and vnchangeable faith of
Gods elect.

AND THE PRETENDED
religion of the Sea of Rome is a false, bastard,
new, vpstart, hereticall and variable super-
stitious deuise of man.

*Published by IOSIAS NICHOLLS, an humble seruant and mi-
nister of the gospel in the Church.*

Stand in the waies, and behold, and aske of the old waies, which
is the good waie; and walke therein, and ye shall find rest for
your soules. HIER. 6. 16.



LONDON
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TO THE MOST
REVEREND FATHER
in God my Lords grace, Archb.
of Canterburie, and to the right Hono-
rable, my L:chiefe Iustice of Eng-
land: both of her Maiesties most Honourable
priuie Counsell, *Iofias Nicholls* wisheth
all grace and peace in our Lord
Iesus Christ.

 *Proposing* (right Reuerend & Ho-
norable) to publish this little book,
it came into my mind to commend
the same to your honourable pro-
tection. For it seemed to me, that
although all good men of all estates
are bound in conscience and loue,
to contend earnestly for the faith, which (as *S. Iude* saith)
was once giuen to the Saintes: yet are there some more
proper reasons, in regard of your two callings, which chal-
lenge in my iudgement, a more peculiar eye and watch
vnto these causes. For being both of the same most
Honourable table, of her Maiesties most graue wise and
Christian Counsell, where all are set in the same charge
and ioyned in the same care, namely in all prouident and
A 2
godly

The Epistle Dedicatorie.

godly ouersight, to manage the great affaires, pertaining to Gods worship and glorie, and the blessed safetie of the Queenes most excellent Maiestie (whom God vouchsafe long to preferue among vs:) yet the one being a minister and Bishoppe of the gospell, and set ouer many others, for the good and faithfull teaching and practising of the christian faith in this land: And the other a professed and chiefe Iudge, for the executring of all lawes and statutes, ordeined for the maintenaunce of true religion, iustice, peace and godlines: this being a necessarie declaration of our Christian faith and religion, established by the public magistracie, and lawes of this realme, and a faithfull displaying of the iniquitie of poperie, being a mortall enemy and a verie great opposite vnto the same: It could not so properly respect any other, whose office and profession did so neerely and naturally offer it selfe to patronize and protect so iust a matter of this kind. Therefore I humbly craue your Honours fauour, to accept of this my trauaile, and your fatherly countenaunce vpon mine honest labours. Which, although I frankly acknowledge, might haue beene more eloquently and exquisitely handled, by some man of greater giftes: yet I hope, that in some measure it shall satisfie the expectation of such honest and Christian readers, who both can and will iudge according to equitie and truth. For my purpose being, (considering the season) to shew the antiquitie and certaine truth of our faith and religion, nowe professed in England, and the newnesse, vncertaintie and falshood of the popish superstition: to this ende that it might bee a stay to many which wauer and seeme nowe readie to fall away: I endenoured rather to ioyne plainnesse

The Epistle Dedicatorie.

nesse and perspicuitie with breuitie, then by large amplification to shew great learning, and by direct arguments to make manifest an vndoubted truth to the conscience of all men, for the gayning of some vnto Christ, rather then by saying what I could to trouble the reader with abundance of matter, or hunt for that which is vayne and fruitlesse. And this verily I thought most necessarie, and the rather because diuers men in differing manner haue heretofore handled this argument, both that I might giue occasion to men to enquire after and to reade such godly writings: and also because the present season seemeth to call for the same, when poperie beginneth to ouerspreade, and after a sort to set up his brissels against the gospell, and men of that superstition are verie much lifted up: that it might appeare, what a foolish, wicked, new broacht and monstrous heresie and apostasie they so much contend for & so egerly labour for: being greedie of that which will slay their soules, and proud of that whereof they ought to bee ashamed. Therefore I haue made choice of such methode and reasons, as I hope thorow Gods blessing, shall effect that I purposed, and make that manifest which I desire. Whereof knowing that your Honours can iudge with wisedome, and that your Christian care tendeth to this ende, that the people by all good meanes should bee staide, in their faithfull obedience to God and our most gracious prince: I was bolde to present this booke vnto you, most humblie beseeching you to accepte of my bounden duetie to my Prince, countrie, and to the Church of GOD: earnestlie praying GOD to bee with you alwayes with his gracious fauour and good spirite, to guide you

The Epistle Dedicatorie.

and prosper you in all good and godly endeuours, to his honour and glorie, to the good of prince and countrie, to the increase of the Church, and to your owne soules comfort in Iesus Christ, Amen.

Your honours most humble to commaunde,

IOSIAS NICHOLLS.

TO THE HOLY AND
 Christian congregation of Eng-
land, being a most liuely member of
 Christes Catholicke and visible Church : *Iofias Ni-*
cholls, Minister and seruant of Iesus Christ, as a
 son to his most deare mother, wisheth all grace
 and spirituall blessings in heauenly
 things in Christ, and all peace
 and prosperitie in godlinesse
 & truth for euer.

NO Nation euer vnder heauen, more English men
 bound to praise & serue God, then grealy bound
 we English men ; now aboue fortie to praise and
 yeares, vnder the happie raigne of serue God, for
 our deare Soueraigne and Ladie his rich bles-
 Queene Elizabeth, (whom God sings in & by
 long preferue) tasting & enioying the Gospell,
 the sweet goodnes & fauor of God vnder the hap-
 pie raigne of
 her maiestie.
 most kindly shewing it selfe, and shining into our harts, by
 his most blessed and ioyfull Gospel. No nation euer vnder
 heauen hath had more cause of ioy, and comfortable en-
 couragement vnto godlinesse and honestie, then we Eng-
 lishmen, all these yeares : when God most miraculously
 by a maiden Queene, (the weaker vessell) hath made his
 name knowen, and his Saintes glorious by deliuerance :
 when mightie potentates could not stand in battaile, hee
 hath raised health by a woman, and made the weake to
 confound the strong. No nation euer vnder heauen, hath
 had more sure and perfect experience of the truth of God
 and his worde, and of the certaine knowledge of the holy
 faith and pure religion, then we Englishmen (whose eyes
 the God of this world hath not blinded) most abundantly
 haue had, that we might glorie in our God, and magnifie
 the rich grace of Iesus Christ, and the effectuall power of
 his holy and blessed spirit. For we haue seene the breath
 of

To the holy and Christian

of Gods mouth, mightie to consume Antechrist, and the light of his word to make all things manifest: that it might be said of vs, as by prerogatiue it was once spoken of Israel: *He sheweth his worde vnto Iacob, his statutes & his iudgements vnto Israel, he hath not so dealt with euerie nation. &c.*

Psal. 147. 19.

The entrance
of her Maie-
sties raigne a
most blessed
day vnto Eng-
land.

There was a day of darkenesse, a day of great blacknes & sorrow, when the people of this land were made slaues, vnder the thralldome of spirituall Ægypt and Babilon: when they knew not aright the true and liuing God, nor the power & grace of our Lord Iesus Christ, but were led after vaine things, in whom there was no helpe; and men by a iust plague of God, were giuen ouer vnto their owne lustes and fancies, yea euen vnto most abominable idolatrie. But the day of her Maiesties most royall coronation was a day of light and glorie, a day of cleare and perfect ioy: in that day did the summe of righteousness arise & shined from on hie, hee cast forth his bright and pleasant beames, and enlightened all the land. Then fell away the grosse misse of palpable foolishnesse and ignorance, and the vaile of mans presumption was taken from our hartes. Then humane deuises, and the greeuous yoke of the apostaticall bondage in tradition & voluntary seruice of men, was taken from our necks. Then were our hearts opened and the light of the knowledge of the glorie of God, and his bright shining countenance in the face of Iesus Christ did shine into our soules. It was a day that the verie Angels of heauen did reioyce and sing, because of the sweet & blessed tidings of great ioy vnto all the people of this land. For the grace of God, which bringeth saluation vnto all men, did then appeare: and the beautifull feet of the messengers of peace, which brought tidings of good thinges, and said vnto euery elect soule, *Thy God raigneth*; had then a merrie and comfortable passage and safe trauell ouer all the land: the embassadors of God brought vnto vs the wholsome word of reconciliation. Then did the Lorde plant his vineyard, and build his holy temple among vs,
and

congregation of England.

and hee became our strong sanctuarie, and visited vs with his rich mercie and saluation : his blessings spirituall and corporall most plentiful, flowed down from heauen vpon our land. So that our enemies being Iudges, it must needes be said: God hath done great things for vs, and hath giuen vs all things abundantly to enioy. In which time many nations round about vs, in greuous darknesse and bloody miserie, euen mourning dayly before our eyes, might well haue counted themselues happie, if they had part of our peace. We haue lent and not borrowed, wee haue giuen and not taken : we haue beene a refuge for the poore, and a place of succour for the persecuted : our men and money haue beene a reliefe to the oppressed and deliuerance to many in great daunger and distresse. Our prince hath bin an hyding place from the wind, & as a refuge for the tempest, as riuers of waters in a drie place, and as the shadow of a rocke in a wearie land. My pen is insufficient, and I am vnworthie and vnable to rehearse the manifold and constant goodnesse and fauours of God vpon vs these many yeares : O let vs loue the Lord and serue him, let vs praise and glorifie him, who hath beene so beneficiall and bountifull vnto vs. Hee hath deliuered our soules from death, our eyes from teares, and our feet from falling, hee hath brought vs out of the horrible pitte and mserie clay, and set our feet vpon the rocke and ordered our goings, & hath put in our mouthes a newe song of praise vnto our God : many that haue seene this haue reuerenced the Lord, and put their trust in our God. And who can but loue the blessed and worthy instrument of our peace and ioy? whose heart is not inflamed with her desire? If wee were tenne thousand times more then wee are, and euerie man had a thousand liues, who would not willingly lay them downe at her feete in the cause of truth, to shewe his thankfull mind vnto her Maiestie: who hath constantly passed through many hazardes of her life for loue of Gods truth and care of his Church? whose hart is

All Englishme
are bound to
loue the
Queenes most
excellent Maie-
stie.

To the holy and Christian

not greatly moued to glorifie God, who hath giuen vs, so faithfull & constant a nurse & louing mother, & so wonderfully defended and preserued her, and by & vnder her most happy gouernment hath made vs so many yeares together, without feare the free possessors of most vnspeakable ioy, in the participation of incomparable heavenly treasure and most flourishing earthly prosperitie.

We are to
consider whe-
ther we haue
rendred to the
Lord accord-
ing to his
kindnes to-
ward vs.

But O my deare mother, my good & reuerend fathers and brethren, haue wee rendred to the Lorde according to his kindnesse? haue wee with reuerence receiued, with thankfulness acknowledged, and with care & conscience vsed these mercies of our good and louing God and mercifull father in Iesus Christ? O that I could boldly and faithfully so say; & that our siluer were not become drosse, and our wine mixt with water. And that the vine which God hath planted with good and pleasant plants, did not in stead of grapes bring forth wild grapes: and men did not neglect yea forsake the word of the Lord, and follow the foolish imaginations of their owne heartes. O that it might not be iustly said, that the Lord hath a controuersie with this lande, because there is no truth, nor mercie, nor knowledge of God in the land. By swearing and lying, and killing, and stealing, and whooring, they breake out, and bloud toucheth bloud. And that men did not encourage one another, in their wicked and vicious liuing, saying: come and let vs bring wine, and wee will fill our felues with strong drinke, and to morrow shall bee as this day, and much more abundant, let vs eate and drinke for to morrow we shall die. O that men would consider and that their hearts would smite them, in remembring and forethinking what a fatherly watch word, our tender and louing God hath giuen vs, by many and sundry most mild and kindly tempered corrections and chastisements, at many times: but especially within these eighteene yeares last past, when hee beganne at his sanctuarie, and lightly touched his holy remembrancers, when he caused a
great

congregation of England.

great and cloudie mist to couer the verie heauens, so that many bright starres were not seene to shine for a certaine season. Then did the windes burst out shaking our houses ouer our heades, as vnworthie to dwell vnder so good and plentifull grace: our bodies and liues were assailed with grievous pestilence, dearth, scarfitie, and the threatening sword did aduance themselues against vs. Thousands haue gone forth and returned but by hundreds. And now seeing all these things haue not made vs to turne to him that smiteth, neither do men seeke the Lord: behold euerie man seeth how his anger is kindled more and more, and how neere his sword is come vnto vs, that the Lords wrath is not turned away, but his hand is stretched out still. But yet if it please thee O God and mercifull father, bee thou entreated by thy poore seruants, (who seeing the plague, call night and day vpon thee) that thou take not so great vengeance of our sinnes, as to make the sweete streaming fountains, which water all thy holy temple and the garden of thy delight among vs, to be salt and vsauourie: or to let that burning starre of wormewood, which is fallen from heauen to touch our riuers of waters: or that thou shouldst make the heart of this people fat, and their eares heauie & shut their eyes, least they see with their eies, and heare with their eares, and vnderstand with their heartes and conuert and thou heale them. Why should we be as men of another generation, which know not and remember not thy great workes, which thou hast done, by our princely Iehoshuah, and the great victorie ouer the Cananites of the land, by thine annointed handmaid our renowned Deborah: that our eyes should looke backe to the flesh pots of Egypt, or that wee should returne to ioyne in friendship, with that wicked Babilon, whom thou hast commanded vs to reward with double, as they haue rewarded vs: and learning their maners, & being partakers of their sinnes, we should be partakers of their punishmentes, and thou shouldst giue vs ouer to the enemy, and they which hate

To the holy and Christian

vs should be Lords ouer vs : and then al these good things and the light of thy countenance should bee quite turned from vs, and our glorie forsake vs. We haue indeed sinned most deare father, and our offences are many : yet is there mercie with thee that thou maiest bee feared : Teach vs therfore thy way O Lord, that we may walk in thy truth: and knit our hearts vnto thee, that we may feare thy holy name, euen for thy holy Son sake our deare Sauour Iesus Christ Amen.

Deut. 32. 15.

The cause matter & purpose of this booke.

When men waxe rich they begin to bee carelesse : and by aboundance of peace, men forget themselues and fall away : as it is written : *When he waxed fat, he spurned with the heele.* For this cause hath God set vs ministers as watchmen to see the plague when it commeth, and to admonish the people, that they die not in their sinnes and to say vnto them: Take heed, you forget not the Lord your God which hath done all these good thinges for you, but feare ye the Lord your God, and serue him, thou shalt cleaue vnto him and sweare by his name. And this is verily the reason of the publishing of this treatise : wherein I shew that the religion and faith publikely professed in this Realme, and maintained by the righteous scepter and sword of our dread soueraign and gracious Queene Elizabeth, is of the onely truth, most auncient, catholicke, and vnchangeable; out of which none euer haue beene saued, from the beginning of the world, neither can or shall bee. And that the faith and religion, vnder the pretence and name of Christ, Peter and Paul, and of the glorious shew and title of the Church, which is now professed at Rome, and followed by the vassals of the pope, is but a new, vpstart, hereticall and superstitious deuise of man, contrariant to the faith of Gods elect, & of the ancient couenant which God gaue & taught Abraham both for Iewes and Gentils, and which Moses and the prophets declared & expounded, and Christ fulfilled and established, and his holy

congregation of England.

holy Apostles published to all the world, and taught all nations by Christes commandement. For I thought my duetie first vnto God, and then to my gracious prince, to shew some token of my thankfull mind, and secondly to acknowledge my bounden duetie to Christes Church here among vs, my deare mother, in whose wombe I freely confesse my selfe to be begotten and borne one of Gods children, and though of thousands the most vnworthie yet one of the seruants of Christ and of his congregation in the ministerie of his Gospell. And especially that I might call to remembrance and set before the eyes of my louing country men, my louing and faithfull brethren and sisters in Christ, the assurednesse of truth and the good treasure of God among vs: namely that wee are lighted vpon that heauenly pearle (blessed be God) for which a man would sell all that he hath: that this might bee some meanes to blow away the ashes from the cooling zeale of some: stirre vp and awake some that are now readie to sleepe, and bring backe againe some, (if it please God) which are readie to go out of the way: and that I might admonish others that they receiue not the grace of God in vaine. For when a man shall thinke with himselfe (and well way it in his heart) that we haue the true faith which is vnchaungeable, by which all Gods elect are saued: will it not moue him to bestir himselfe, that he neglect not so great saluation, and that he trie euerie spirit, before he belecue, and that he be not caried away with the vaine shew of ostentation in men of schoole learning: but whomsoever he heare with the men of Berea to search the Scriptures whether those things be so? yea though it were Paule or an Angel from heauen should preach another doctrine then that wee haue receiued, we should hold him accursed. I pray God for Christes sake to bee mercifull vnto mee, that as he put into mine hart to take this worke in hand, &

To the holy and Christian

hath graciously assisted me and strengthened me to finish it, and now to publish it. So it would please him to vouchsafe his blessing to accompanie the same, that it may bee accordingly profitable to many, and haue an effectuall fruit to his glorie and the good of his church, in the encouragement and strengthening of weake Christians. I humbly beg this at his fatherly hands in and by the mediation of his son Iesus Christ euen for his holy and blessed name, to whom with his holy spirit be all praise power and dominion for euer. Amen.

*From Eastwell in Kent the 26.
of March. 1602.*

The

The Contents of this Booke.

The first part of the auncient and vncchangeable estate of our religion now professed in England.

CAP. 1. Wherein is shewed, first, That wee come to know the true religion, by the true knowledge of God. pag. 1. 2. That there is one God, and he is the onely law-giuer. pag. 3. 3. There is but one catholike religion, whereof God is author and maintainer. pag. 3. 4. For this cause Christ & his Apostles teach the same religion, which is in the olde testament, and the gentils are adopted to bee children vnto Abraham. pag. 5. 5. Here is taken away the obiection which might arise by the difference which seemeth to be in the three times, before the law, vnder the lawe, and vnder the gospell. pag. 7. 6. Heere is opened that faith and loue are substantiall and perpetuall: but by Gods disposition ceremonies and manner of gouernment are changeable. pag. 9. 10. 11. 12. 13. 7. Although ceremonies and manner of gouernment are not of the vncchangeable substance of religion, yet are they to bee reuerently vsed and not violated during the time of Gods assignment and prescription. pag. 14. 15. 16.

CAP. 2.

1. How God hath gouerned his Church in one religion, before and after the fall. pag. 17. 18. 2. And since the promise giuen to Adam of Christ in three sorts, the fathers before the law, the Iewes vnder the law, and the Gentils vnder the gospell. pag. 19. 20. 21. 3. In all these three times was there a difference in the outward face of gouernment, but not in substance of religion. pag. 22. 4. And this by Gods iudgements and manifestation of his spirit, hath beene alwaies maintained and preferued. pag. 23. 24. 25. 5. And it will be a witnesse of our religion now professed in England, against all Atheists, papistes, and other wicked men. pag. 26.

CAP. 3.

Here is more largely shewed the vnitie of faith in all ages, and that the religion openly professed at this present in England, is the same ancient and onely catholicke faith of Abraham, Moses and the Prophets, and which Christ & his Apostles preached & taught. Where first is declared that Abraham receiued it of God, both for the Iewes and also for all other nations. pag. 27. 28. 29. 30. 2. The particulars are compared in 15. seuerall Articles of the most waightie pointes of doctrine. pag. 31. &c. vnto pag. 132.

CAP. 4.

Wherein is declared, 1. That antiquity, vniuersalitie, and visible succession, is no perfect marke of the church much lesse of the popish sinagogue, which is but of yesterday. pag. 133. &c. 2. The measure & order of the visible succession of the Church from Christes time forward is shewed by the scriptures. pa. 137. &c. 3. The papists do proue themselves to be no Church, when they ground themselves, on this
false

The Contents of this Booke.

false principle : The Church cannot erre. pag. 40. 141. 4. How the true religion hath shewed it selfe by many witnesses, from the Apostles times, euen vnto our daies. pag. 143. &c.

The second part of the newnesse of poperie.

C A P. 1.

HOW the Romish superstition disagreeeth with the true ancient catholike religion & faith of Gods elect. Where is declared. 1. How many waies in this sort disagreement is to be found, pag. 149. 2. And that in all the former fiftene Articles, they disagree very greatly pag. 152. 153. &c.

C A P. 2.

Of the disagreement that popish superstition now taught in Rome hath with the religion S. Paul taught the Romans, & with the doctrine S. Peter taught the Iewes. pag. 181. 182. &c.

C A P. 3.

Of the agreement of popish doctrine, with all kind of heresie, where it is compared, how the popish heresie, resembleth the ancient heresies of the primatiue ages of Christes Church. pag. 193. 194. &c.

C A P. 4.

Of the originall of poperie, wherein is declared. 1. That by the precedent Chapters it may appeare to be of a late birth, pag. 205. 206. 2. That neither the difference of calculation in stories, nor forging of writings, nor mangling of good authors, do hinder the knowledge of their birth. pag. 207. 208. 3. Their owne tongues and traditions proue poperie new. pag. 209. 210. &c. 4. Many particulars are rehearsed out of popish authors and the former counsels. pag. 214. 215. &c. 5. Fiue fundamentall pointes more largely examined by antiquitie. pag. 235. 236. &c. 6. The latter ouergrowing and lopping and daily new sprowting of poperie. pag. 275. 276. &c. 7. That poperie is not yet a perfect bodie of his full shape, proportion and members. pag. 283.

C A P. 5.

Heere is shewed, that all men ought to flie poperie. 1. Because of the exceeding danger it bringeth to themselues to their seed & countrie. pag. 289. 2. It is of all heresies and apostasies the most pernicious. pag. 293. 3. It is not tollerable or to be winked at in any Christian common wealthes. pag. 312. 4. We of England haue great cause to praise God that we haue nothing to do with. pag. 315.

CHAP. I.

8

Wherein is shewed: first that we come to know the true religion by the true knowledge of God, 2. That there is one God, and that he is the onely law-giuer. 3. Therefore there is but one Catholike and vncchangeable religion, whereof God is author and maintainer. 4. For this cause Christ and his Apostles teach the same religion, which is in the olde Testament, and the gentils are adopted to be Children vnto Abraham. 5. Here is taken away the obiection which might arise by the difference, which seemeth to be in the three times, before the law, under the law, and after the law: that is, under the Gospell, that although there was a difference in ceremonies and maner of gouernment, yet the religion al one in faith and loue. 6. Here is opened how faith and loue are substancial and perpetual, and ceremonies and maner of gouernment changeable. 7. And that although ceremonies and maner of gouernment are not of the vncchangeable substance of religion, yet are they to be reuerently vsed and not violated during the time of Gods assignment and prescription, as necessary duties in the worship, seruice, and obedience, which wee owe vnto God.



TO know the true, ancient, catholike annd vncchangeable religion (that is, the vndeceiuable way of saluation and perfect rule of vpright liuing) we must get the knowledge of the true & liuing God. For in the ^{*}ignorance of ^{* Eph. 4. 17.} God, is the estate of the wicked & the cause of dam- ^{Tit. 3. 3.} nation: ^{2. Pet. 1. 3.}

nation: and whoſoeuer knoweth God aright, he hath by the diuine gift of Chriſt, all things pertaining to life and godlines. Therefore our bleſſed Sauour, ſpeaking to his father the almightie and glorious God, conſtantly affirmeth. *^aThis is eternal life, to know thee to be the onely verie God, and whom thou haſt ſent Ieſus Chriſt.* So the Prophets foretell, that the happie eſtate of the word ſhould be then; when *^bThe earth is full of the knowledge of the Lord, & ^cthe people know God from the leaſt to the greateſt.* Such was the glad tidings of the Goſpel which maketh bewtiful the feet of him which declareth and publiſheth peace, ſaying vnto Syon (that is to the church) *Thy ^aGod reigneth,* and the ſame vnto all nations is proclaimed by the name of the great *^bmiſterie of godlines: God manifested in the fleſh.* And the effect of the goſpell preached agreeth thereunto, for thoſe nations *^cwho being led by the impotent and beggerly rudiments of the world knew not God, and did ſeruiſe vnto them which by nature were no Gods, by the hearing of the goſpel preached, did know God, & turned from dumbe idols to ſerue the liuing and true God.* Hereof the almightie giueth ſentence by his holy ſeruant Hieromie ſaying: *^dLet not the wiſeman glorie in his wiſdom, nor the ſtrong man glory in his ſtrength, neither the rich man glorie in his riches: but let him that glorieth, glory in this, that he vnderſtandereth and knoweth me &c.* And according to this frame, is the laſt iudgement literally deſcribed, namely that *^ethe Lord Ieſus ſhould ſhew himſelfe from heauen, with his mighty angels in flaming fire, rendring vengeance vnto them that do not know God &c.*

2. And herein we shall find that he which knoweth God is instructed in two things. First that God is one and that there is no other God beside him, euen as Moses saith ^f *Here O Israel, the Lord our God is Lord* ^f Deut. 6. 4. *only*, and how is he one? namely ^g the first and the ^g *last* ^g Esai 44. 6. the beginning and the ending, which is, which was and is to come, ^h he neuer changeth nor hath so ^h Maluch. 3. 6. much as a ⁱ shadow of turning. Therefore saith the ⁱ Iacob. 1. 17. Psalmist: ^k *Before the mountaines were made and be-* ^k Psal. 90. 2. *fore thou haddest formed the earth and the worlde, euen from eueralasting to eueralasting, thou art God.* Secondlie that God is the ^l only law-giuer and teacher of ^l Iacob. 4. 12. righteousness & saluation, as saith ^m the Prophets: *He* ^m Psal. 94. 10. *teacheth man knowledge, shewing him what is good, and* ⁿ Micah. 6. 8. *what the Lord requireth of him, he declareth his saluation* ⁿ Psal. 98. 2. *& his righteousness he reuileth in the sight of the nations.*

3. Now in the true and perfect vnderstanding of these true things, we shall clerely see, that there is but one true & catholike religion, from the beginning of the world to thend thereof, fitly proportioned to the nature of the only God, the author, foūdor, & main-tainer therof. For as Christ teacheth because ⁿ God is ⁿ Ioh. 4. 24. a spirit, he must be worshipped in spirit and truth: So the nature of God being one & vnchangeable, & his supreme authority, to be the only lawgiuer, there can no religion please him, but onlie one which varieth not, whereof himselfe is the author. For this cause in one part of our religion which is our iustification & saluatiō, S. Paul reasoneth thus. ^a *God is hee the God of* ^a Rom. 3. 29. *the Iewes only, & not of the gentils also: for it is one God, who shall iustifie circumcision of faith, & uncircumcision thorow faith.* Thereby shewing that as God is one,
C. ij. namely,

namely, as wel ouer the Gentils, as ouer the Iews: so he will iustifie, circumcision, (which are the Iewes) & vncircumcision (which are the gentils, that is, al other nations) by one way of religion, that is to say, thorough faith and beleefe in his sonne Iesus Christ.

^b Tit. 1. 1.

^c Iud. ver. 3.

For which cause this religion is called the ^b faith of Gods elect: because al the elect are but of one religion, and therefore saint Iude ^c wislieth vs to contend for the faith which was once giuen to the saints: affirming that in writing thereof, hee writeth of the common saluation. And it is called in the former place of saint Paul. *The knowledge of the truth according to Godlines, vnder the hope of eternall life, shewing what is the matter of this religion, and lastly to shew the author, he saith which God that cannot lye, hath promised before the world began, & hath made manifest in his times &c.* To which sence are these words in the

^d Heb. 13 8.

Epistle to the Hebrewes: ^d *Iesus Christ yesterday, and to day and the same is for euer*: where speaking before of the word of God and faith, and after admonishing them not to bee caried about with diuers and strange doctrines: he meaneth by Iesus Christ, (putting the cause for the effect) the doctrine and religion whereof he is the founder, that as he in regard of his Godhead, is without change, beginning and ending, so he is eternally the foundation of the church: and that doctrine and religion, which he teacheth, is the truth euerlasting, infallible and not to be altered, as it seemeth to be expounded in the epistle to the Ephesians. ^e *There is one bodie, and one spirit, euen as you are called in one hope of your vocation: there is one Lord, one faith, one baptisme, one God and father of all, which is a-*
boue

^e Ephe. 4. 4.

boue all, and thorow all, & in you all. And for this cause
saint ^f Iohn is bold to say: *whoſoever tranſgreſſeth &* ^{f Epist. 2. ver. 9.}
abiderth not in the doctrine of Chriſt, hath not God. Hee
that continueth in the doctrine of Chriſt, he hath both the
father and the ſonne.

4 For the more plaine euidence of this matter
we may obſerue in the new Teſtament two thinges.
Firſt that Chriſt and his apoſtles, profeſſed & taught
no new religion, but the ſame which the ſcriptures
of the old teſtament did before inſtruct: and ſecond-
ly that in it the gentils were made and adopted chil-
dren vnto Abraham. The former Chriſt ſheweth
where he ſaith, ^a *Thinke not that I am come to deſtroy* ^{a Matt. 5. 17.}
the law or the prophets, I am not come to deſtroy them but
to fulfil them, and againe. ^b *Search the ſcriptures for in* ^{b Ioh. 5. 39.}
them ye thinke to haue eternal life, & they are they which
reſtiſie of me. And ſaint Peter affirmeth, that ^c *To him* ^{c Act. 10. 43.}
giue all the prophets witnes, that through his name all
that beleue in him, ſhal receiue remiſſion of ſinnes, and
ſaint Paul ſaith that he ſpake, ^d *no other thinges then* ^{d Cap. 26. 22.}
thoſe which the Prophets & Moſes did ſay ſhould come,
and ^e *that the Goſpell and reuelation of the miſery of Ie-* ^{e. Rom. 16. 26.}
ſus Chriſt, is opened and publiſhed among all nations by
the ſcripture of the prophets at the commandement of the
euerlaſting God for the obedience of faith. Therefore
Chriſt and his Apoſtles taught no new thing diffe-
ring from the old Teſtament, the writings of Moſes
and the prophets. Now for the ſecond Chriſt ſaith:
^f *Many ſhall come from the eaſt and from the weſt, and* ^{f Matt. 8. 12.}
ſhall ſit downe with Abraham, Iſaacke and Iacob in the
kingdome of heauen. Heare he ſpake of the calling of
the gentils, inſinuating that they muſt bee ſaued by

g Luk. 19. 9.

Cap. 16.

h Gal. 3. 29.

i Rom. 4. 16.

the same faith and religion, by which Abraham was, and for this cause, entring into the house of Zacheus a gentile and finding faith in the promise made to Abraham he saith. ^g *This day saluation is come into this house, for asmuch as he is also become the sonne of Abraham*; and it is shadowed in that phrase of Christ, where hee saith that Lazarus was in Abrahams bo-some. But it is made more plaine by the Apostle say-ing. ^h *If ye be Christs then are ye Abrahams seede, and heires by promise*: So then the gospel adopteth vs into Abraham to be his children, and the same religion, faith, & way of saluation, which the new Testament teacheth, is the summe of the law and prophets and of the fathers before the law, & namely of Abraham, who is the ⁱ father of vs all.

5. But it may bee obiected, that the religion of Gods church did differ and alter; namely that before the law, from that which was after & that of the law, from that which is now vnder the gospel: For the first age had not the law of Moses; the second were altogether subiect to that law: and we after the law, are ruled by the gospel & are free from that law. For the ease of which scruple, we are to consider, that as in material things, there are somthings of the substā & essence, which cannot be altered, except the thing it selfe perish, & somthings are adioined, & as it were hanging vpon the thing, as moucable properties, accidents or ornaments, as in a man the bodie & soule vnited are so farre off the substance; that if these, or either of these faile, he is not a man: there be also ioined to a man his outward countenance, apparel, stature & age, & these make a man in outward shew,

to

to differ much from himselfe, yet is he one and the same man stil: So is it in the case of religion there are som things of the same nature, that if they be absent, there can be no religion at all; such is faith and loue: some thinges are seruants and dependances vpon these as ceremonies and manner of gouernment; and these differ according to the time, and change not the nature of religion. For as a childe is a true naturall man, though hee haue not the same stature or countenance of face, as when hee is olde and growne vp; and howsoeuer hee change his apparell, yeeres, stature, or countenance, yet is hee the same verie man, hee was before. So in religion; ceremonies and maner of gouernment, haue altered in their times, and yet make no alteration or change of religion, but doe further garnishe and beutifie it, more or lesse according to their seasons; which similitude I vse because the holie ghost hath the like comparifon Gal. 4. 1. shewing the state of religion vnder the law, to be as a child, that although he be heire yet is vnder tutors &c. So God appointed the fulnes of time vnder the gospell, when hee would beutifie religion which such ornaments, that it shold belike the freedome of an heire, when he enioyeth the possession of his inheritance, the like wee finde in an other place where he compareth this life vnto the life to come, by these wordes, ^k *When I was a* ^{k 1. Cor. 13. 11} *child, I spake as a child, I vnderstood as a child, I thought as a child; but when I became a man, I put away childish things.* And hee expoundeth this case where hee saith: ^l *The lawe which was 430. yeeres after cannot* ^{l Gal. 3. 17.} *disanull the couenaunt, that was confirmed before*
of

of God in respect of Christ, that it shoulde make the promise of none effect. Whereby he sheweth that the law came not as a new religion, faith, or doctrine of saluation; that the religion before the law should be abolished, & the law as a new, come in the roome therof; But that it had some other vse, as an accidentarie ornament or seruant to that former religion which God had taught Abraham shold belong vnto all nations, as after he sheweth that the law was added because^a of transgressions, & we were shut vp vnder the law, and the law was our schoolemaster to bring vs to Christ, that we might be made righteous thorow faith, wherby it appeareth that the giuing of the law altered not the religion, faith and doctrine of saluation, but was as an helping seruant to further the same, as a prison or schoolemaster to driue vs to the true and pure religion of Abraham, that by faith in the promise concerning Christ, we are iustified and saued as Abraham was.

^a 16. ver. 19.
23. 24.

6 But that you may the better vnderstand what is now in hand, I will open vnto you what I meane by faith and loue, and what by ceremonies and maner of gouernment. By faith, I vnderstand the doctrine of the couenant of mercy and grace, which is so called, because it is apprehended by faith, as in these words.

^b *Receiued ye the spirit by the workes of the law, or by the hearing of faith.* In which doctrine wee beleue the trinitie and vnitie of God, the person and office of Christ, the creation and fall of man, his corruption, redemption, iustification, resurrection of the dead, eternall life and such like. For all these depende one vpon an other, as in the first eleuen chapters to the Romans,

^b Gal. 3. 2.

Romanes, to the discrete and attentive reader may appeare. By loue I vnderstand all the duties in the morall law both to God and man, as they are the fruites of faith : and as it is expounded by our Sauiour Christ saying: *Thou shalt loue the Lord thy God, with al thine hart, with all thy soule, & with al thy mind: this is the first and greatest commandement, and the second is like vnto this: thou shalt loue thy neighbour as thy selfe.* By ceremonies and maner of gouernment I vnderstand all outward rites and ordinances, with the manifestation of the spirite, which serue for the furtherance, beautifying and more fit expressing and exercise of these two aforesaid. And ceremonies I find to be of two sorts : some which are for the time, maine parts of Gods worshippe: and such are all Sacraments, as the sacrifices and circumcision before the law, the passeouer & al sacrifices commanded by the law, by signes and figures of Christ to come, & such are Baptisme and the Lords supper now vnder the gospel: The other ceremonies concerne the time and place of the Church meeting, and the maner & order in the decent vsage of all the partes of Gods worshippe, which before the law is said ^a to bee in groues, and as for other circumstances there is little mention, as matters of no great moment : vnder the law they ^b had sinagogues, and appointed ministers for the same, and the reading of the law with preaching euerie Saboath day : in the gospell touching all such thinges wee haue this rule ^c : *Let all things be done honestly and in order.* The ordinaunces with the manifestation of the spirit, be contained in the persons, their offices, degrees, and dignities, their excellencie

c Math. 22. 37.

^a Gen. 21. 33.

^b Luc. 4. 16.

Ag. 15. 21.

^c 1. Cor. 14. 4.

cellencie and power in their giftes, and the order of adiministration. As before the law the ^d father of the family, ^e or the first borne, was the person, by whom the word & holy thinges of God were administred. Their degrees, dignities, &c. are not much spokē of, faue only they are cald ^f prophets, & did tel of things to come, & ordred the church in the families, as they were ^g guided by the spirite of God in prophesie, or receiued commandement by vision or dreame from God. Vnder the law there is the ^h priesthood in the house of Aaron, & the Leuites vnder thē, attend vpon the holy adiministration, by diuers orders and ordināces, keeping the people vnder the pure religion of faith & loue. Vnder the gospel there be also diuers ⁱ administrations, giftes and works set in the church to rule and feede the flocke of Christ, to make them obedient to the faith in worde and deed. And the ^k manifestation of the spirit is more excellent & abundant in the latter times then in the former. Now in these three times you may see, touching these ceremonies and maner of gouernment, great difference, and that the word of God doth not esteeme of these outward thinges as of the substance of religion vchangeable, as he doth of the inward and spirituall, namely faith and loue. And first, as touching the time ^l before the law, Christ teacheth that the Iewes could not be Abrahams children : ¹ because they did not the works of Abraham: which workes are not in ceremonies and maner of gouernment, for they were two curious in those things, and therefore Christ saith in another place : ^m *Go and learne what this meaneth, I will haue mercie and not sacrifice.*

d Gen. 12. 7. &
cap. 17. 23.
e Exod. 24. 5.
Numb. 3. 40.

f Gen. 20. 7.
cap. 49. 1.

g 2. Pet. 1. 21.
Gen. 15. & 17.
& 21. &c.

h This is
taught in Exo-
dus, Numbers,
& Leuiticus, &
expounded in
Deuteronomy
& all the pro-
phets.

i 1. Cor. 12. 4. 5.
6. &c.

Mat. 28. 19.
Ephes. 4. 11.

Rom. 15. 18. 19.
k Math 13. 17.

cap. 11. 11. &
2. Cor. 3.

l Ioh. 8. 39.

m Math. 9. 13.

crifice. Thereby declaring the morall duties of loue, to be substantiall in a religious profession, & not ceremonies as sacrifice, washing, tithinge &c. And S. Paul on the other side saith thus: ^a *Abrahams faith* ^{a Rom. 4. 10. 11. 12.} *was imputed to him for righteousness, before hee was circumcised, and that after he receiued the signe of circumcision, as the seale of the righteousness of the faith which he had when he was uncircumcised, that he should bee the father of all them that beleue.* Where hee sheweth that Abrahams religion whereby hee was iust before God, was his faith, and that was before hee was circumcised and without circumcision: then his circumcision was onely a signe and a seale to strengthen his faith, in sealing vp of his righteousness, but not of the matter or substance of his righteousness. Secondly, that this was so deuided, that the gentilles which were not circumcised might bee iustified through the same faith without the obseruing of the lawe, and the Iewes though circumcised, were not iustified except they walked in the steppes of Abrahams faith: So that herein consisteth Abrahams religion, euen in his faith and walking in the steppes thereof, the ceremonies were onely ornamentes and outward helpes to the same. After which manner the prophetes also do interpret the law. For when the people preferred the ceremonies and maner of gouernment before the morall dueties and faith. Esay saith ^b *Esai. 1. 10.* *vnto them: Heare the word of the Lord, O princes of Sodom, herken vnto the law of our God, O people of Gomorrah: What haue I to do with the multitude of your sacrifices, saith the Lord &c.* Where he calleth the fro the

- c vers. 16. foolish and curious obseruation of ceremonies and maner of gouernment ^{per} Repentance and the fruites thereof according to loue, and of faith in the consent and obedience to Gods word and mercy. And
- d vers. 19. in another place he saith that ^c *God esteemeth neither temple nor sacrifice, but the humble and contrite heart,*
- e cap. 66. 1. 2. *who trembleth at his word.* Hereof Hieremie: ^f *Amend your waies and your works, & I will let you dwell in this place, trust not in lying wordes saying the temple of the Lord, the temple of the Lord &c.* For this cause the
- f Hier. 7. 3. 4. Psalmist sheweth that the end ^g why God gaue Israel his law, that they should teach it there posteritie, was this: *That they might set their hope on God, and not forget the workes of God but keepe his commandements.* And the cause of all the plagues was not in regard of ceremonies or maner of gouernment (for he saith ^h
- g Psal. 78. 5. 7. *I wil not reprove thee for thy sacrifices*) but for their falling away from faith as it is written: ^a *They forgot his workes & waited not for his counsell, but lusted with concupiscence &c. and beleueed not his worde:* And therefore it is said in the Epistle to the Hebrewes. ^b
- h Psal. 50. 8. *The word that they heard profited not them, because it was not mixed with faith in those that heard it.* So likewise in the whole tenor of the gospel, what is the principall aime of the holy Ghost, to make men religious: are not these two namely faith and loue: is not the summe of the gospel in these two: ^c *Repent & beleue the gospel.* Did not Paul say, that when he taught the Ephesians all the counsell of God, that he taught them ^d *Repentance towards God, & faith in Iesus Christ:* and what is this els, but that wee should leaue the wickednesse of our heartes and liues, and walke
- c Marc. 1. 15.
- d A&L. 20. 20. 21.

walke in all duties of loue to God and man, and hold fast his holy couenant by a true & liuely faith: Therefore he saith els where, that ^e in Iesus Christ, ^e Gal. 5.6. *neither circumcision auaieth any thing, neither vncircumcision, but faith which worketh by loue.* Where by circumcision he meaneth the ceremonies, and manner of gouernment of the law as hee expoundeth it, verse 3. and so contrarily vncircumcision signifieth the order and maner of the gentils. Therefore these outward things are not the maine substance but onely faith and loue. Hereof it is that the spirite of God commendeth the ^f churches for their faith and loue, hope and patience: and Saint Paul speaking of himselfe sheweth how hee became a religious Christian, saying: ^g *Before I was a blasphemers, and a persecutor, and an oppressor, but I was receiued to mercie &c. but the grace of our Lord was exceeding abundant with faith and loue, which is in Christ Iesus.* Whereby you see that a wicked life and vnbeliefe, make a prophane and irreligious person, but faith and loue a true and religious Christian. And hereof followeth the difference, betweene an hipocrite and a true Christian: the one is altogether superstitious in outward thinges, ^h labouring by such obseruations to appeare righteous & religious vnto men, but within is full of hipocrisie and iniquitie: the other hath ⁱ *loue out of a pure heart, and of a good conscience & of faith vnfaigned.* And this is the cause that the Corinthians ^k are threatened with the feareful examples of the Israelites in their abode in the wildernesse, that hauing the word of God and his holy sacramentes, they walked not faithfully with God, and therefore

^f Eph. 1. 19.

Coloss. 1. 4.

1. Thes. 1. 3.

^g 1. Tim. 2. 13.

^h Mat. 23. 5.

ⁱ 1. Tim. 1. 5.

^k 1. Cor. 10. 1. 2
3. 4. 5. 6. 7. &c.

were punished; So the Corinthians ought not to put their trust in their sacramentes and liue contrarie to faith and loue, for thē they are like to be punished as the Israelits were. So thē you see what is substāial & perpetual, & what is changeable according to times.

7 Howbeit here is to be vnderstood, that those ceremonies & outward things in the maner of gouernment are necessarie and in their times religiously to bee obserued, though not so highly esteemed as the parts of the vnchangeable substance of religion: but being the cōmandemēts of God by which he wold for the time be outwardly worshipped, or els teach & seal his couenant to his people, that they might be steadie & increase in faith & loue, & that all things in the vse, profession & exercise of their faith might be done comely, seemly, orderly & cōmendably according to his worde: whosoeuer offended in any of these were subiect to punishment, not onely that he which ^a despised Moses law should die without mercy vnder two or three witneses: but ^b also euery trāsgression & disobedience recciued a iust recompence of reward. As Nadab & Abihu the sons of Aaron, for offering strange fire, (that is such as God had not appointed) were deuoured with fire which came frō the Lord. ^d Vzzah was smitten with sodain death for holding the Arke, vnto which he had no office & calling: ^e And Vzziah king of Iudah was stricken with a leprosie, for vsurping the priests office. Therefore in their times, and during so long time as God appointed these ceremonies and maner of gouernment to be vsed in his church they were to be obserued with all care & conscience, because of the commandmēt of God: only taking heed, that no affiance bee

^a Heb. 10. 28.

Deut. 19. 17.

^b Heb. 2. 2.

^c Leuit. 10. 1.

^d 2. Sam. 6.

^e 2. Cron. 26.

19.

should be put in the about their proper vse, but only make them helpes and ornamentes to the more substantiall pillars of faith & loue. And when the time was come that they should bee abolished, then was the church free from such ordinances, for they were as the holy Ghost^f saith, *figures for the time present vntil the time of reformation, & they were shadowes of good things to come, & not the very image (or substance) of the things themselves.* Namely in as much as Christ by the oath of God became a priest for euer after the order of Melchisedeck, to make perfect that which the Leuiticall priesthood could neuer accomplish: the priesthood of Aaron & al the law of Moses were changed, and the seruant gaue place to him that was Lord of the house, as is at large disputed in the^h epistle to the Hebrewes. Hereof it came to passe, that all the sacrifices before the law, & circumcision which were of the fathers, and all the ministerie of Moses gaue place at the coming of this great high priest, the sonne of God the Lord & head of the Church, Iesus Christ. And heⁱ confirmed the couenant, and caused the sacrifice and oblation to cease, he^a brake the stop of the partitiō wall, abrogating through his flesh the law of cōmandemēts standing in ordināces, that aswell gentils as Iewes might haue accessē vnto God by his spirit, ^b *he hath set vs at liberty frō the yoke of bondage which was by the law:* so that now^c we are not tied to Hierusalē, to worship the father: but that we^d may pray euery where lifting vp pure handes. And^e God putteth no difference betweene men, for these ceremonies and maner of gouernment when their heartes are purified by faith: yet is it not his diuine wisedome and goodnesse, that we should be altogether

^f Heb. 9. 9.

^g Cap. 10. 11.

^h Cap. 3. 7. 8.
9. 10.

ⁱ Dan. 9. 27.

^a Eph. 2. 14.
15.

^b Gal. 5. 1. 2. 3.
^c Ioh. 4. 21.

^d 1. Tim. 2. 8.
^e Act. 15. 9.

f 1. Cor. 12. 18.
Eph. 4. 11.

g Heb. 7. 25. ca.
9. 28. & 10. 18.

h 1. Cor. 5. 7. &
cap. 11. 23.

i Colos. 2. 11. i
Tit. 3. 5. &
Math. 28. 19.

k 1. Cor. 14.
26. 33.

l Ibi. ver. 37. &
1. Tim. 6. 13. 14

altogether without ceremonies & gouernment: For in stead of the priestes & Leuites, he hath ^f set in his church, Apostles, Prophets, Euangelists, pastors, and teachers, to teach vs & guide vs in the pure religiō of faith & knowledge of the son of God, & for our further help, we haue in stead of all sacrifices before and vnder the law, the sweet preaching of Christ only sacrifice (by which they were ended & accōplished) to assure our consciences, that he is ^g able perfectly to saue them that come to God by him, and that by one sacrifice once made, hee did so fully take away sin, that there is now no more offering for sin. And ^h in steade of the passeouer which was a figure of Christ to come, wee haue the holy supper of the Lord to shew forth his death til he come again. And ⁱ for circumcision, which signified the putting of the sinfull flesh by the bloude of Christ which was to come: now Christ is come, wee haue baptisme for the washing of the new birth, & renewing of the holy Ghost, to enter vs into his holy church. And generally, we are taught by the gospell ^k to doe all things in the church vnto edification & without confusiō. And all those euangelicall ordinances ^l are the commandements of God to be kept vnblameable & vnchangeable vntill the comming of Christ.

CHAP. 2.

How God hath gouerned his church in one religion in all ages, which is declared before and after the fall of Adam. 2. And by the dispensation of times, since the promise of Christ first giuen to Adam, which is in three sorts, the fathers before the law, the Iewes vnder the law & the Gentils vnder the gospel. 3. In all these three times was there a differēce in the outward face of gouernment but not in substance of religion. 4. Which by Gods iudgements & manifestation of his spirit hath bene alwaies maintained & preserved. 5. And this will be a wisnes of our religion now professed in England, against all Atheistes, Papistes, and other wicked men in the day of Christ Iesus.

Now



Ow this foundation being layed : because my purpose is to shew, that God alwaies set foorth and allowed but one faith and religion, I will in the next place briefly shew howe God hath administred his church from the beginning of the world, namely in what order he hath gouerned his people, ^a *Whom hee chose so himselfe to know him, and call upon his name.* First we are to remember that the world hath bin in two estates, and a third we looke for. For before the fall of Adam, when mans hart was vpright, being made after the image of God in knowledge, holines, and righteousnes; his religion was pure and his faith in God, and his loue towards God, & al creatures were righteous: & his estate happy, enioying the presence & glory of God. But this estate indured not long: for the diuel enuying mans happines, allured the womā Euah to eat of the forbiddē fruit of the tree of knowledge of good and euill, and by her Adam was partaker of the same transgression: so man fell cleane from al religion and became the vassal of Satan, dead in sinne, lost that holie image so far, that both mind, will, and affections were onely euill: and by his very nature he was the child of wrath, and without God in the world, that is to say, he was of no religion: and in this estate he was most miserable, cursed, and damnable. Here our most gracious and mercifull God, ^c pitying our most wofull condition, ^e calleth man to an accompt, chastiseth him, condemneth the serpent and teacheth him againe the true religion by giuing him the promise, that *The seede of the woman shoulde breake the serpens head:* that is, that by Christ hee

^a Psal. 37. 12. &
48. 3.
Hier 10. 25.

^b Ep. 2. 1. 2. 12.
Tit. 3. 3.
Gen. 6. 5.

^c Gen. 3.

would ouer throw the power of the diuell. Vpon which promise he buildeth his church of such of the sons of Adam, as he ^d in his eternal counsell had chosen to be adopted to himselfe in Christ Iesus: ^d leauing all others vnto themselues, to remaine in their sins, for their iust cōdemnation. And these his elect he restoreth to that former happy estate wherein they were created; which thing hee doth (during this world) by ^f instructing them in the true & pure religion, which is the faith of Christ & the fruits thereof in true repentāce & amendement of life, by the loue of God & of his neighbor, which two things haue their measure and are vnperfect in this life, but they shalbe perfect in the life to come. Faith is vnperfect because our ^g knowledge is vnperfect, yet because it is fixed in Christ the son of God, it is a ^h shield to quēch the fiery darts of the diuel, so that by it we ⁱ are righteous in gods sight, & haue peace with God thorow Iesus Christ: but when in the life to come wee shall haue a ^k perfect sight of God, & see him as he is, then that which is vnperfect shall be done away: our loue in this life is much more weake because it answereth not ^l to the perfection of the law moral or Gods holy image, and therefore vnles by the shield of faith in Christ we were defended we should neuer recouer our former estate of happines: but by faith there is giuen vnto vs the ^a first fruits of the spirit, and an earnest of our saluation euen in this our pilgrimage, but afterward the same also shalbe made perfect, when ^b our corruption shal put on incorruption & our mortality shalbe swallowed vp of life: & enjoying the glorious liberty of the sons of God, we ^c shall be crowned with the crowne of righteousness, which is laid

vp in store for all them which loue the comming of our Lord Iesus Christ.

2. And here is to be noted, that between this time of mans innocencie & the time of the glory of Gods elect, is the ^ddispēſation of times wherein God gathereth his elect, and nurtureth his church in one certain kind of religion, holy right, pure & catholike, so far as by his gracious gift in this life his people are made capable: therby sanctifying them & seperating them from this present euil world, & ^etranslating the out of the power of darknesse into the kingdome of his deer son. And this we find to be in iij. sorts in regard of the maner of gouernment, in the dispensation of iij. diuersities of times, & yet but in one rule of faith & religion. The times were these. 1. From the promise of God made to Adam, vntil the giuing of the law in mount Sinay or Horeb, during the space of 2513. yeres. 2. From the giuing of the law vntil the preaching of Io. Bap. and sending of the Apostles to preach to all the world about some 1445. yeres. 3. From that * time to our daies som 1569. yeres, & this is to continue till the end of the world, when Christ shal come again to iudge the quick and dead. In the first the maner of gouernment in regard of the persons, ouer whom it was extended: they were the fathers of the first world & al the whole world of al nations & languages, & in regard of the things then in vse, they had not the law of God nor any part of his word written, but were taught & cōmanded by visions & dreams from heauen, & many were endewed with the spirit of prophesie. In the second the maner of gouernment touching the persons was this:

^d Eph. 1. 10.

^e Colos. 1. 13.

* That is 30 yeres after Christ birth

Read Gen. 3. 4. 6. 8. 9. 12. Rom. 3. 1. 9. 4. 5

a Eph. 2. 11. 12.

they were one nation called lastly Iewes, first Israelits and sometime Hebrewes, and in regard of the things, they had Moses law written and so preserued in bookes for the perpetual vse of the church; and this law was in three sorts, the morall written in two tables, shewing in ten words all dueties to God and man : the ceremonial law consisting in ordinances of rites, sacrifices and the leuiticall priesthood, by which order it pleased God in those daies to be outwardly worshipped : & the iudicial law which were ciuil lawes and statutes, for the punishment of euill doers and ordering of the common wealth of that people, as was most fit for the time, for the true and holie religion. And vnder these three they were gouerned vntill the comming of Christ. And because they often times fell away vnto idolatrie, God raised vp prophets, to bring them to repentance, who instructed them according to the law, & shewed them alway the true faith and religion, with the right order and maner of gouernment. Now^a while that the church was in this one nation of the Iewes, the gentils (which are all the nations and languages of the worlde beside) were left out from being the people of God, & of his visible church, which thing began at the circumcision of Abraham, in that God ordaining it, did call it the couenant, that is a signe of the couenant, namely that Abraham and his seed should be the people or church of God, and they that were not circumcised shold be none of his church, which being some 400. yeres before the giuing of the law, in that space the sin of the gentils came to their perfection; and so the Iewes were then and thenceforth distinctly

distinctly knowen to bee of a differing religion and faith concerning God, from all people vnder heauen whatsoeuer. ^b The third sort in regard of the persons ^{b Rom. 1. 1. 2. 3. 4.} are the gentils that is all nations and languages after the comming of Christ, and in regard of the things, they had the gospel, which Iesus Christ the sonne of GOD being made man of the virgin Marie, did preach, ordaine, and commit to writing, to be preferred for the euerlasting benefit of the church which being preached by the Apostles of Christ, as well to the Iewes as to the Gentils, at his commaundement and by his commission: the Iewes for their vnbelefe fel away, and being left to the hardnes of their hart, were reiected, and ceased to be the visible church of God, & remaine scattered ouer the face of the whole earth vntill this day; and the gentils hearing and receiuing the gospell and submitting them selues by faith vnto the doctrin of Christ, became Gods people againe, and his visible church, and so the true religion hath remained among the gentils in one place or other vntil this day, and of this number are we of the church of Englande one happie part: The Lord our God, and merciful father in Iesus Christ be praised therefore.

3. Now in all these times, notwithstanding that the outward face of the church, by the ceremonies and maner of gouernment, did verie much differ: yet in all these was but one substance of religion, consisting in the knowledg of one true and liuing God, and in the worship of his diuine maiestie, by faith in the holy promise of Iesus Christ: which promise was made vnto Adam, Abraham, and David, declared

by the prophets & preached to the gentils in the gospel. For so Adam ^a trained vp his sons by sacrifice to worship God, arguing their expectation of the Messias or seed of the woman to come. And therefore ^b Abel, Enoch, Noe, & Abraham are wel reported of, for their faith and to haue pleased God. Vnto ^c Noe the ark, & vnto Abraham circumcision, being ty pes and figures of Christ, were hel pes in this faith & religion: so in the law all the priestes, & their sacrifices and seruice, yea al the law, ^d ponited out Christ, as thend therof and concluded all vnder sin, that the promise, by the faith of Iesus Christ might be giuen to them that beleue. And the prophets which best vnderstood the law, shew the maine substance of their religion to be in faith, when they say. ^e *He that beleeueth in him* (meaning Christ) *shal not make hast.* ^f *The iust shal liue by faith.* ^g *Tast and see how gracious the Lord is, blessed is the mā that trusteth in him.* Which thing witnesseth the Apostle saying. ^h *Whatsoever things are written afore time, are written for our learning, that we thorow patience and comfort of the scripture might haue hope, and that the* ⁱ *scriptures* (speaking of the law and prophets) *are able to make one wise vnto saluation thorow faith in Iesus Christ:* And lastly touching the gospell, it is most cleare, that by ^k beleefe in Christ wee are made Gods people, & in this beleef we worship and serue God, as in one true & pure religion. Therefore they which are taught ^l are baptized, when they beleue and so receaued into the church: such are said to be sau ed, such are said to pray aright, and generally such are said to please God.

4. Now to conclude this place we may obserue, the wonderful administration of God, in vpholding
ing

ing of this one true religion & faith of Christ in all ages of the world; and that in two things. First in his iudgments, and secondly in the diuers manifestation of his spirit: as concerning the first, the ould world falling into a most horrible apostasie, ^m by prophane and vnequal yoking of the children of God, with the children of men, God stirred vp Noe the preacher of righteousnes & in his family, preserved the true faith when all the whole world was fallen away, & therefore drowned by waters. Then after the floud som 400.yeres, when idolatry had ouercrept the world in the posterity of Noe, namely after the confounding of the languages, and that they were become many nations: God ^a called Abraham and taught him the faith and pure religion of Christ, when hee gaue him the promise. *That in his seede all the families of the earth should be blessed*, and in his posteritie namly of his son ^b Isaak, when all the nations of the world were left to their own waies the same was preserved: and althogh the Israelits ^c many times departed from the true God, to follow the maners & fashions of the gentils, yet he reduced the home again, by his plagues & punishments, & somtimes by his ^d prophets, and somtimes destroying the multitude reserved a smal remnant, as a seed plot, among whom he preserved the true faith and religion. And last of all, when they had many times prouoked God by their vnbeleefe and rebellion, he cast them vtterly off and ingrafted the gentils; & although among these there hath bin great ^{*} persecution, & a most horrible apostasy both by .east and west, yet hath he alwaies had his witnesses, who keeping the faith, haue professed the true religion of Christ, and nowe according

m Gen. 6.

a Gen. 12.
Ioshuah. 24. 2.

b Gen. 17. 19.
A& 14. 15.
c Pl. 78. & 106

d 1. Kin. 18. 39.
Esai 6. 13.

*The first 300.
yeres after
Christ.
Mahomet
and the Pope.

f Gen. 9. 27.
Gen. 12. 3.
Deut. 32. 21.
Esai 49. 6.
Rom. 15. 18.

g Gen. 3. cap.
12. cap. 49. 10.
Esai 9. 6. 7.
Matth. 1.

h Esai 7. 14.

i Ioh. 1. 36.

a 1. Pet. 1. 12.
Eph. 3. 10.

b Colof. 1. 26.
Eph. 1. 8.

to his ^e word, the same is renewed and taketh hold againe in the open eyes of all the world, amonge the elect of God & his chosen people, who he calleth by his gospel. A thing verily, fore prophesied by ^f Noe, taught and promised to Abraham, threatned by Moses, plainly foretold by the prophets, and fully accomplished by Christ, and of these things we haue now had 1602. yeres triall & experience, the Lords most holy name be praised. But as touching the manifestation of the spirit, marke with me, that the same promise, which to Adam was generall ^g in the seede of the woman, was more speciall to Abraham to be in his seede, and in his posteritie more certaine in Iuda, and yet in Iuda more particuler in the house and linage of Dauid, and yet more plainly and neerly by the prophets that he should be borne of ^h a virgin; yea hee is also so thoroughly described in the prophets, that there is scarce any action of Christ, or accident befalling him, which Matthew the euangelist, in his historie doth not confirme by some prophet or other: Yet is Iohn Baptist more cleere then they all, when he could point out his verie person, saying, ⁱ *Behold the lambe of God*, Howbeit that grace of reuelation which was in the Apostles, excelled all the rest, for the verie ^a Angels admire the manifolde wisdom of God, as it is now taught in the church of God by their doctrine, and therefore in comparison of the clere manifestation of the gospel, now in these last times, to the more obscure reuelation of the former ages, it is called ^b a mystery had since the worlde began and from al ages, but now is made manifest to his saints, and this most abundantly in all wisdom and

and vnderstanding. And this was of such power that neither the malicious gaineſaying and tumultuous reſiſting of the Iewes, nor the furious & outrageous perſecutions of the gentils, for 300. yeares, nor the ſubtill vndermining of wilie hereticks, nor the ſmoking darkenes of Antechriſt, could ſtand before the wiſedome of the ſpirit, but that the idols of the heathen and the fooliſh rudimentes of the world, were ſcattered before the preaching of the faith and religion of Chriſt, as the ſmoke or clouds are driuen before the wind. And when all the ^c monarkes of the world were broken & became like the chaffe of the ^{c Dan. 3. 35. 44.} ſommer flowers, whom the winds carieth away, this ^{1. Pet. 2. 6.} Ieſus Chriſt, as a ſtone cut without hands, although he were reſuſed of the builders is not onely become the heade of the corner, but alſo filleth the whole earth, and groweth to a kingdome, that neuer ſhall haue end, ſo long as Sun & Moone endureth. And as this religion, ſo the ceremonies and maner of gouernment, ordeyned by Chriſt are to remaine vntill the end of the world: for ſo faith Chriſt, when hee gaue cōmiſſion for ^d the preaching, baptizing & teaching of all his cōmandements: *Loe I am with you alway vnto the end of the world:* & the Apoſtle affirmeth ^{d Math. 28. 19. 20.} that the Lordes ſupper is to ^e ſhewe the Lordes ^{e 1. Cor. 11. 26} death till hee come, and his miniſters are to gather ^f together the ſaintes, till we all meete in the vnitie of ^{f Eph. 4. 12. 13.} faith, and he muſt ^g raigne till all his enemies bee ^{g 1. Cor. 15. 24. 25.} put vnder his feete, and in the ende deliuer vp his kingdome to his father, and then God ſhall bee all in all.

5 All which things if the Atheiſtes of our time,
F and

One enduring religion, is witnes against Ath. papists, &c.
 and such as bee of no religion, or of the popish and
 hereticall superstition, could see and consider, they
 would come home to vs, and cast themselues downe
 before Christ and say : *God is with you of a truth.* But
 this continuance of one vnchangeable truth in reli-
 gion, by the administration of Gods iudgements &
 manifestation of the spirit, being found with vs in
 this realme of England (as hereafter in this treatise
 doth euidently appeare) shalbe a witnesse against all
 such in the day of iudgement, when they should re-
 member, that they in their liues time, willingly wold
 not know, nor obey the truth, but had pleasure in
 vnrighteousnesse. I pray God open our eyes, that
 while the light is among vs, we may belecue it, loue
 it, and walke in it, as the children of light, to the glo-
 rie of God and our owne comfort & euerlasting sal-
 uation, in Iesus Christ our Lord. *Amen.*

C A P. III.

*Heere is more largely shewed, the vnitie of faith in all
 ages, & that the religion openly professed at this
 present in England, is the same ancient & onely Ca-
 tholike faith of Abraham, Moses & the prophets, &
 which Christ and his Apostles preached and taught.
 Where 1. is declared that Abraham receiued it of God,
 both for the Iewes & also for all other nations. 2. The
 particulars are compared in 15. seuerall articles of the
 most waightie points of doctrine.*

Hauing



Auing entred thus far, that the Christian reader may as in a glasse: in some reasonable sort behold in his conscience, that from the beginning of the world, there hath beene but one religion in which a man could euer be saued, one law of faith, one law of loue, taught and allowed by God in his Church catholike and vniuersall, for all places & times, to remaine vnchangeable vnto the worlds end. Now will I (through the mercifull assistance of the same my gracious God) more largely and particularly shew the verie same thinges: and that the same is the religion, which in this our time, is now by publike authoritie professed, preached, taught, & defended in this realme of England, by and vnder the most happie raigne, golden dayes, and peaceable gouernment of the Lordes annointed and blessed handmaid and seruant, our dread soueraigne, deare nurse-mother, faithfull and elect Ladie and Queene Elizabeth: for whose heauenly ioy, Christian honour, long and prosperous life in wealth and godlinesse, all true hearted Christians and faithfull subiectes, continually and instantly do pray. Here thou shalt see (God willing) what God taught Abraham what Moyse sent of God taught Israel, what the prophetes inspired of God taught in Iudah, what Christ & his Apostles taught the primitiue Church, and that all these differ not in the doctrine of faith and loue, but being all one and the same way of saluation, the same true and vndeceiuable religion, the same euerlasting God and Sauour: And thou shalt plainly and clearly see, that the verie same and

The religio openly professed in England, only true, anciē,
 none other, hath our most louing God, of his free
 and kind mercie, now aboue fortie yeares together
 taught vs English men; and his heauenly wisdome
 in our streetes, and high places and assemblies, by his
 faithfull ministers hath called vs thereunto. So that
 we, to the stirring vp of our thankfull hearts, to praise

^a Psal. 147. 20. our good God, may say with the Psalmist ^a *He hath
 not dealt so with euerie nation, neither haue they knowne
 his iudgements.* And in this treatise concerning the
 first of the three times of the world, which was of the
 fathers before the lawe or any part of Gods worde
 was written, I make speciall choise of Abraham
 for two causes. First because that in the historie of
 the fathers before his time, which containeth some
 2083. yeares, the holy Ghost is verie brieft, and
 therefore not so full and plaine in diuers pointes,
 as after in the story of Abraham. Howbeit thou shalt
 find in the same, the doctrine of one God, the trini-
 tie, promise of Christ, and saluation to come by faith
 in him, Baptisme, of the arke & sacrifices for the lat-
 ter sacrament, seales of the couenant, and of dueties,
 diuers examples in Abell, Sheth, Enoch, Noe, and
 great punishments for the contrarie, so that the sub-
 stance is one and the same, though that it be after
 more largely and particularly taught in the storie
 of Abraham. But because my purpose is to shew,
 that the particular partes of the doctrine of our
 religion bee most auncient and catholike, I finde
 it more fitte to take the patterne from Abraham,
 in whose storie I may gather these thinges more
 plainely, and also many moe seuerall braunches
 there-

thereof. But my second cause is more speciall and of greater wayght, namely that God made choise of Abraham in calling of him, to bee the father of all belieuers, and that the same faith which hee receyued of God, should bee the religion of all nations wherein and whereby they should bee saued to the end of the world. Which thing Saint Paule teacheth when hee saith, ^b *The scripture fore-seeing that God would iustifie the gentilles through faith, preached before the Gospell vnto Abraham saying, In thee shall all the gentils bee blessed.* Where we learne that the gospell which teacheth this religion, that men should bee iustified by faith was preached to Abraham, and namely for the vse of the gentilles, that they should bee made of the same religion with Abraham, and with him by faith onely bee iustified: as hee saith in the next verse: *So then they which be of faith are blessed with faithfull Abraham.* This did GOD signifie vnto Abraham, when hee chaunged his name saying, ^a *Behold I make my couenant with thee and thou shalt bee a father of many nations, neither shall thy name any more be called Abram, but thy name shall bee Abraham, for a father of many nations haue I made thee.* Hereof the Apostle teacheth that Abrahams seede is twofold ^b not onely of the law (which is meant of the Iewes) but also that which is of the faith of Abraham (that is the gentilles, who not hauing the lawe, are yet his seed through faith) and therefore he addeth, *He is father of vs all* (that is both of Iew & gentil which belieue) alleading this place

^b Gal. 3.8.

^{Verf. 9.}

^a Gen. 17.45.

^b Rom. 4. 16.

Abrah. receiued the true religiō for all: both Iewes & gen.

for prooffe saying as it is written, *I haue made thee a father of manie nations &c.* Whereby it is pregnantly proued, that Abraham is made, in regard of faith and religion, a father both to Iewes and Gentils. The Iewes are first admitted to be his children, to walke in his religion and steppes of faith: & after we succeed in their roome to walk in the same steps of faith & religion of Abraham: they as the Apostle els where ^c faith being naturall braunches, for vn-beliefe were cut off: But we though braunches of the wild Oliue are grafted in by faith. Now because it is here manifest, that Abraham receiued the covenant for vs, and the whole religion of God, as well for vs as for the Iewes, and that God wold not haue the Iews to haue one religiō & the gentils an other, the one to be saued by one faith, & the other by another; but both to be of that faith and religion which was taught and found in Abraham: and that Christ comming of his seed, should bee sauiour both of Iewes and gentils, ^d *A light to be reuealed to the gentils & the glorie of Israel*: religion then being one, & the same one being the same only which was taught Abraham, I thought it best to choosse him and his storie, because that neither the law nor the gospel could or ought to differ in religion and faith, from that of Abraham: that if our religion in Englande agree with that of Abraham, then it might bee known to be the true auncient and catholike religion and faith, & no new broached religion or doctrine, such as that is of the Church of Rome, as in the proceffe of this booke shall be seene. But for thy better help good Christian reader, I will follow this order:

I will

^c cap. 11. 17.
18.

^d Luc. 2. 32.

I will shew the severall points of religion, which are most materiall, one after an other, as they are in nature first & second, and then in euerie part or article, Abrahams faith first: And secondly, (except some special reason draw me to alter this order) I wil shew how our religion agreeth with his faith, and lastly how Moyse, the prophets and the new testament confirme the same. And thus they follow.

The first Article of faith and religion concerning God.

1. *There is one true, euerliuing & Almighty God: and three persons: God the father, God the Son, & God the holy Ghost, which are not three Gods but one God.*

THIS Article hath two partes, first, of the vnitie of the Godhead, and secondly the trinitie of persons. The first God taught Abraham, when ^a Ioshuah 24.2 in his calling he brought him to forsake the ^a strange and many Gods of his fathers, to embrace one and the onely true God; shewing this perfect marke, that he could set downe order what should become of ^b all the families of the earth, and particularly of his posteritie, that hee was God all sufficient, and that nothing was harde to him. Therefore Abraham hauing learned this, professeth it to be his faith and religion, calling the Lord, ^c *The most high God, possessor of heauen and earth*: and hee gaue him this ^d glorie of God, that although himselfe were an hundred

^a Ioshuah 24.2

^b Gen. 12. 3.
cap. 15. 13.
cap. 17. 1.
cap. 18. 14.

^c cap. 14. 22.

^d Rom. 4. 18. 19

hundred yeare old, & Sarah his wiues wombe now dead, yet did he belecue Gods word, concerning his seed, being assured, *that he which had promised was also able to do it.* The second God taught Abraham, when hee ^e preached the gospell vnto him in these wordes: ^f *In thy seed shall all the families of the earth be blessed.* For by the seed being vnderstood Christ, namely the son of God to be made man of the seede of Abraham: God speaking in these words to Abraham concerning his son, Abrahā must needs vnderstand the first person of the father, in him that speaketh, and the second person of the Sonne, in him that is spoken of. And of this second person in the knowledge and faith of Abraham speaketh Christ, saying: ^g *Abraham reioyced to see my day, and hee saw it and was glad. And againe, before Abraham was, I am.* And as concerning the holy Ghost the third person, Abraham vnderstood that in all the wordes, because they are as the Apostle teacheth, ^h *the promise of the spirit*, which thing you shall perceiue if you looke vpon Abrahams seed, for it came not by the naturall vertue and power of man, but by the holy Ghost, as first Isaacke was borne, (when Abraham and Sarah were past age, of the naturall begetting and conceiuing of a child) by the vertue of the promise of God, which being performed by the power of the holy ghost, he is said sometime ⁱ *to be borne by promise*, and sometime *to be borne after the spirit.* Secondly Christ the seed of Abraham, by whom all are made blessed, is also borne a man without the seed & begetting of any man, onely of a virgin, and conceiued by the holy Ghost, as the ^k Angell in Luke declareth.

Lastly,

^e Gal. 3. 8.

^f Gen. 28. 18.

^g Ioh. 8. 56. 58.

^h Gal. 3. 14.

ⁱ Rom. 9. 7. 8.

Gal. 4. 23. 29.

^k Luk. 1. 34. 35.

Lastly, all the faithfull which are the spirituall seed and children of Abraham, and made blessed by this promise of Christ, are no otherwise made partakers of this blessing, but by the holy ghost as Christ plainly ^{a Ioh. 3. 5.} expoundeth, saying; *No man can enter into the kingdome of God, except he be borne againe by the holie ghost.* Abraham doubtles, being taught the true meaning of these words who spake, and of whom, and what maner of promise this was, and how it shoulde be performed, could not but behold therein, & learne the most excellent misterie and doctrine of the trinitie. And in this sence and meaning doth the church of England hold this article of religion with Abraham, as may appeare, not onely by the vniuersall and notorious knowledge of our profession, but also by fower Creedes, set downe in the booke of Common praier to be heard, learned and confessed of all men, *The Apostles creed, Te Deum, Athanasius creed, and the Nicen creed,* and in the first article of religion agreed vpon by our church, and established by lawe: Anñ 1562. Moses consent in this article is to bee seene in these words; ^{b Deut. 6. 4.} *Here O Israel, the Lord our God is Lord only.* Where this word *Lord*, being in Hebrew, Iehouah noteth out the true God, being all sufficient of him selfe, and therefore Moses was ^{c Exod. 3. 14.} taught to call him *Eheie*, that is, I am or shalbe, meaning a continuance without beginning or ending. Secondly, this clause, our God, in hebrew is, ^{*}*Eloheu*, a word of the plural number, noteth out the pluralitie of persons, & then adding in the singuler number that he is Lord, or Iehouah, onely, signifieth that although there is pluralitie, that is, three persons, yet there is but one God.

d Esai 36.10.

e Heb 3.7.

f 1. Cor. 10.5.

g Esai 44. 6.

h Cap. 4.3.13.

i 45.21.

k Malach. 3.6.

l Nahum 1.5.

m Hag. 2.5.6.

Heb. 2.4.

a Esai 63.7.8.

9.10.

And therefore that which is spoken Psal. 95. of the tempting of God, out of Deut. 9. ver. 8. where is said by Moses, they prouoked Iehouah to anger, the prophet^d Esai & the epistle^e to the Hebrewes expound it to be the tempting of the holy ghost, ^f and S. Paul to bee tempting of Christ, so that Moses by these places is to bee vnderstood to haue taught the same doctrin of the Trinitie, namely one all sufficient Iehouah, & the same three persons, God the father, God the son, & God the holy ghost? The prophets, who are the true and perfect interpreters of Moses, doe vtter this doctrin yet more plainly speaking in the person of God, ^g *I am the first, and I am the last, and beside me there is no God.* ^h *Before the day was I am, there is none that can deliuer out of mine hand,* ⁱ *a iust God and a Saviour and there is none beside me,* ^k *I the Lord change not,* ^l *The mountains tremble for him and the hills melt &c.* And as touching the Trinitie in plaine termes thus. ^m *I am with you saith the Lord of hostes, with the word wherewith I couenanted with you, when you came out of Egypt, and with my spirit remaining among you:* where you see the father by excellencie called the Lord of hosts, the son being the mediator of the couenant; is called the word, by whom and for whom God couenanteth, and the holy ghost, his spirit placed in his church, by his manifold gifts and mightie works: the like place is in ^a Esai, where in the person of the father is shewed Gods mercie, loue and kinde prouidence ouer his people: and he pointeth out the second person, by the name of the angel of his presence, who saued them, and the holy ghost he calleth his holy spirit whom they vexed. But the new Testa-

ment is plainest of al. First, Math. 3. where the father witnesseth of the son and the holy ghost in the shape of a doue commeth vpon him; and Christ commandeth to^b Baptise in the name of the father and of the son, and of the holy ghost. And ^c S. Iohn calleth this the witnes of God, that there are three which beare record in heauen, the father, the word, and the holic ghost, and these three are one. In which article wee must vnderstand the three persons, not as we do three persons of men, who though they be but of one nature, which is the nature of man, yet are they in such sort 3. persons in one nature as they are also 3. diuers men, But in God is a more neere vnion, namely that they being 3. persons distinguished in property the father begetting, the son begotten, the holy ghost proceeding: yet these three so distinct in person, are not onely of one kind of nature, which is to be God, (for so they might be vnderstood to be three gods, as Peter, Iames and Iohn, though of one nature are yet three men) but also of one and the same essence in vnitie of number, namely that the father, son and holie ghost are all in one God, and do make and be all but one and the same God, of the same inseperable power, eternitie, wil, wisdom; and goodnes, as is very excellently expounded in the creed of Athanasius.

^b Math 28. 19.
^c 1. Ioh. 5. 7. 9.

The second article is of the Cause of Causes.

- 2 *By the decree of God, all thinges were fore ordained how they should be, and concerning man, who should be saued by faith in Christ, and who should be damned for their sinnes.*

d Gen. 12. 3.

e Cap. 17.

f Eph. 1. 9. 10.

a Gen. 12. 3.
cap. 15. 5.

b Gen. 16.

c Cap. 17. 15.

THIS doctrine GOD teacheth Abraham two waies, first in the promise, ^d how al the families of the earth should be blessed, in which there is the reuelation of Gods decree, what should become of all nations in the world, namely that they of al nations which attaine blessednes shoulde haue it by Christ, and all other should be damned; then ^e when he seperateth the Iewes by circumcision, & kept out the gentils till the fulnes of times, it argueth that according to his decree, he dispenseth the times, and seperateth the nations, and that in the matter of the saluation and damnation of men, euen as saint Paul expoundeth it saying. ^f *And hath opened to vs the mystery of his will, according to his good pleasure which he had purposed in him selfe; that in the dispensation of the fulnes of times he might gather together in one, all things both which are in heauen & which are in earth, euen in Christ.* The other way is in trying of Abraham, whē he was so olde before he had his son Isaac, for hauing made the promise to Abraham generally: First, ^a *In thy seed* and secondly, *So shall thy seed be.* Sarah finding her selfe barren, ^b gaue her maide to Abraham, thinking to haue the seed that way; and he went into her, and she brought him foorth a sonne when he was fower score and six yere olde, and he called his name Ismaell. But after this God ^c commanded Abraham to change his wiue Sarahs name, from Sarai to Sarah, because he would giue her a son and blesse and multiplie her seede. Here Abraham entreated God for Ismael saying: *O that Ismael might liue in thy sight:* by occasion whereof God openeth his will more plainly and saith. *Sarah thy wife shal beare thee a son in deed,*

and thou shalt call his name *Isaack*, and I wil establishe my
 couenant with him for an euerlasting couenant and with
 his seed after him. And after ^d appearing vnto him in ^d Cap. 18.
 Mainre, he repeteth this manifestation of his wil say-
 ing, *I wil certainly come againe vnto thee, according to
 the time of life, and loe Sarah thy wife shal haue a sonne;*
 At which time Sarah laughed in her selfe as though
 it were a strange or impossible thing, that she should
 haue a son being so old, and Abraham also was verie
 olde; And God rebuked her saying, that *Nothing was
 hard to God*, and for certaintie repeateth the promise.
At the time appointed wil I returne vnto thee, and last
 of all when ^e Abraham was one hundred yere olde, ^e Cap. 21.
 Sarah in deed brought him forth a son at the season
 which God told him, and he called his name *Isaack*.
 And after when at the weaning of this his son *Isaack*,
 hee made a great feast, Sarah sawe *Ismael* the son of
 the bond woman which was now som 14. yeres old,
 mocking her son *Isaack*, therefore she saith vnto A-
 braham, *Cast out the bondwoman and her son &c.* and
 this greeued Abraham; but God admonished him,
 not to be greeued, but to doe as Sarah spake, because
 that *in Isaack his seed should be called*: and so Abraham
 put the bond woman and her son *Ismael* out of his
 house. This story sheweth the decree of god, & nam-
 ly touching the saluation & damnatiō of men, that as
 Abraham and Sarah diuersly regarded *Ismael*, and
 thought he might be the seed (as appereth by his ge-
 neration, Abrahā's intreaty & grieve for him, & Sarah's
 laughing) yet were they altogether deceiued of their
 mind and will: but *Isaack*, whom God decreed to be
 of Sarah's bodie, and so promised, became in deed, to

Our religion one with Abraham, Mos. the proph. & Apost.

be the only seed in whō the couenāt should be established: So therby is taught, that no man is saued by chance constellation of stars, or by mans wil, choise, or workes, or any other way within the compasse of mans reache, or wisdom, but according as God hath ordained and fore appointed: and they whom he hath not appointed to be saued, shal neuer be saued. This durst I neuer so interpret of mine owne head (nor many other places of like sort in this treatise) but that the holy ghost, the same spirit, wherby God taught Abraham, hath opened it, in the new testamēt, as by the holy Apostle is plainly shewed: where

it is thus said. ^a Notwithstanding it cannot be that the word of God should take none effect, for they are not all Israel, which are of Israel: neither are they all children because they are the seed of Abraham, but in Isaack shall thy seed be called: that is, they which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed. For this is a word of promise, in this same time wil I come, and Sarah shal haue a son. Neither he only felt this, but also Rebecca, when she had cōceined by one, euen by our father Isaack: for ere the children were borne, and when they had neither done good nor euil (that the purpose of God might remaine, according to election, not by workes but by him that calleth) it was said vnto her the elder shal serue the yonger, as it is written, I haue loued Iacob and hated Esau, what shal we say then is there vnrighteousnes with God? God forbid. For he saith to Moses, I wil haue mercy on him, to whom I wil shew mercy and wil haue compassion on him on whom I wil haue cōpassion. So then it is not in him that willet, nor in him that runneth: but in God that sheweth mercy,

which

*a Rom. 9 6. 7.
8. 9. &c.*

which plainly telleth vs, that both this preferment of
 Isaac before Ismael, & that of Iacob, before Esau, do
 proue & teach that general doctrine which God spake
 vnto Moses, namely: that Gods mercy in sauing, re-
 gardeth no mans works or wil, but only his own holy
 wil and pleasure; so that we may say here as Christ in
 the same case saith. ^b *It is so O father, because thy good* ^{b Math. 11. 26.}
pleasure was such. Agreeing to which the church of
 England, describeth, ^c *Predestination to life, to be, the e-* ^{c Artic. 17. of}
uerlasting purpose of God, wherby (before the foundations ^{predestination}
of the world were laid) he hath constantly decreed, to deli- ^{and election.}
uer, from the curse & damnation, those whom he hath cho-
sen in Christ, out of mankind, & to bring them by Christ,
to euerlasting saluation, as vessels made to honor &c.
 Now Moses in his consent, not onely openeth this
 point, in that which we haue before seene alleadged
 by saint Paul, but also where he entreating for Israel
 & for their saluation, wisheth his own damnation in
 these words, ^d *Rase me out of the booke which thou hast* ^{d Exod. 32. 32,}
written, which book is Gods decree & purpose tou-
 ching the saluation of his elect, as appeareth by that in
 the reuelation, ^e *Whosoever was not found in the booke* ^{e Reuel. 10. 15.}
of life was cast into the lake of fire. Also that which is
 spokē in Moses touching Pharaο, ^a *For this cause haue* ^{a Exod. 9. 16.}
I appointed thee &c. which the Apostle ^b expoundeth ^{b Rom. 19. 17.}
 to be of Gods eternall purpose: and such is that of
 Moses song, ^c *When the most hie God deuided to the na-* ^{c Deut. 32. 8.}
tions their inheritance, when he seperated the sons of A-
dam, he appointed the borders of the people, according to
the number of the children of Israel, which sheweth
 gods decree & prouidence touching deuiding of the
 nations, and choosing Israel to be his church before
 all

Our religion one with Abraham, Mos. the proph. & Apost.

d Act. 17. 26.

all other, which saint Paul expoundeth, where hee saith that God^d assigned the times which were ordained before, and the bounds of their habitation. So then Moses teacheth Gods eternal decree touching al things, touching his church and elect, and his prouidence effecting the same. Now let vs see with what termes the prophets interpret this. They say^e *Whatsoever pleased the Lord, that did he in heauen and in earth, in the sea and in all deptes. The counsel of the Lord shall stand,*

e Psal. 135. 6.
& 33. 11.

and the thoughts of his harte thorough all ages.^f Thus saith the Lord of hosts the God of Israel &c. *I haue made the earth, the man, and the beast, that are vpon the ground, by my great power and by my stretched out arme, & haue giuen it to whom it pleased me &c.* whereby it appeareth, that by Gods eternall counsel and will, the prophets vnderstand, that all things come to passe, in all ages, in all creatures and namely among men, such as is the translating of kingdoms. But as concerning the

f Hier. 27. 4. 5.

saluation or damnation of men, they say thus^g *God made all things (or men) for himselfe, yea euen the wicked for the day of euil:* which words sheweth that the counsell of God, in making all things, regarded this ende: Gods glorie, not only in those which are elected vnto saluation, but euen in those which are reprobated vnto euil, that is to damnation; as in Malachie he also saith;^h *Iacob haue I loued, and Esau haue I hated,* which words are before cited by saint Paul for Gods eternal decree touching mans saluation and damnation. But the new Testament is somewhat plainer, where we are taught to confesse Gods eternall purpose, before the creation, how all things should be, in these words,ⁱ *Thou art worthie O Lord to receiue glorie*
and

g Plo. 16. 4,

h Malach. 1.
ver. 2. 3.

i Reuel. 4. 11.
Rom. 11. 36.

and honour and power, for thou hast created all things, and for thy will sake, they are and haue beene created. And againe: Of him, and through him, and for him are all things, to him bee glorie for euer, Amen. But more particularly touching man it is said, first for the elect, ^k *He hath chosen us in Christ before the foundation of the world &c.* And of the reprobate: *Christ is*¹ *a stone to* ^{k Eph. 1. 4.} ^{1 1. Pet. 2. 8.} *stumble at, and a rocke of offence, euen to them which* *stumble at the word, vnto the which thing they were euen ordained.* Which is so plaine that all men may see euidently, that the counsell and decree of God ruleth ouer all and in all things. His holy name be blessed for euer Amen. Therefore in this Article, our English beliefe is the same which God teacheth Abraham by himselfe, and Israel by Moses and the prophets, and both Iewes and gentils by his Christ and his Apostles.

**The third Article of the estate of man, by
the fall of Adam, and before his calling.**

- 3 *The heart of man before and without the grace of God, is altogether corrupt by originall sinne, descending from Adam: so that in him there is no power to do any worke of godlines pleasing God.*

THis Article doth shew the damnable estate of man before hee haue faith in Christ, in three things: 1. in the vniuersall corruption of his soule by originall sin, which consisteth in the want of knowledge and free will vnto godlinesse. 2. That it commeth from Adam, descending from father to
H sonne.

Our religion is one with Abrah. Moses, the prophets, &c.

sonne 3. And in that before grace all his workes are sinne in the sight of God. Before the fall, Adam being made^a after Gods image in knowledge holinesse and righteousnes, could not be corrupt in soule, but as the preacher saith: ^b *God made man righteous.* And Moses saith, *God saw all that he had made & loe it was verie good.* But after Adam ^c had eaten of the forbidden fruite, the tree of knowledge of good and euill, then lost he this holy image and goodnes of soule, as appeareth in that he could not abide the presence of God, he was ashamed and hid himselfe: and whē God called him to an account, he posted the matter to his wife, and in a sort charged God saying: ^d *The woman which thou gauest to be with me, she gaue mee of the tree &c.* Which declareth how hee was vtterly voide of goodnes in that hee shewed no inclination to repentance or submission to God, and this further appeareth in his sonnes Caine and Abell: ^e the one being without faith, alas altogether set on euil works could not please God with his sacrifice, & the other by faith (shewing his new birth) offered an acceptable sacrifice. So that it is apparant that this corruptiō is exceeding great, & is hereditarie descending from Adam, and so from father to sonne, making euerie soule vnable to doe any godlines. Wherefore when the world was multiplied in people, they became most shamefull in wickednes, which God not able to abide, & therefore minding their destruction, sheweth the ground to be this originall sinne, namely: ^f *All the imaginations of the thoughtes of his heart were onely euill continually.* And againe, *the imagination of mans heart is euill, euen from his youth.* Where thou maist

^a Gen. 1. 26.
Colof. 3. 10.
Eph. 4. 24.
^b Ecclef. 7. 3.
Gen. 1. 31.

^c Cap. 3.

^d Verf. 12.

^e Gen. 4.
Heb. 11. 4.

^f Gen. 6. 5.
cap. 8. 21.

maist see, that *being in the heart, and from the youth*: this corruption is naturall and originall comming from the parents, and being *onely euill and imaginari-ous*, it sheweth the vniuersal corruption, and then being continually, this bewrayeth the emptinesse of knowledge & free wil vnto God, & also that nothing can be done by a mā vnregenerate, godly & pleasing to the Lord. Now looke we vpon the storie of Abraham; Noe was a iust man, & he & his three sons, had seen the great plague vpō all the world by the floud, yet there posterity fell from God, & this was found in Abraham and his fathers house, so that they were cleane fallen from God, & worshipped other Gods, which in deede were no Gods, which doubtlesse had not beene, but by this originall corruption. For what did they either by vnderstanding or will, to prepare or dispose themselues to grace, or what worke find wee they did to please God? iust nothing. But God called Abraham and in calling of him, endewed him with faith, and so he by faith obeyed & pleased God, as is interpreted by the holy ghost in the Epistle to the ^a Hebrewes: *By faith A-* ^a Heb. 11. 8. *braham, when he was called obeyed God &c.* And if it were by faith, it must needs be meerely the supernaturall gift of Gods spirit as the Apostle saith: ^b *To one* ^b 1. Cor. 12. 3. *is giuen by the spirit the word of wisdom, to another the word of knowledge by the same spirit, to another is giuen faith by the same spirit.* Then surely before this gift of the spirite Abrahams heart was altogether corrupt: which the prophet Ezechiel openeth more plainly: who speaking of the first founding of the church of ^{Ezec. 16. 3, 4.} Israel & Iews, in the persō & calling of Abr. cōpares ^{5. &c.}

Our religion is one with Abrah. Mos. the proph. & Apost.
 that time of their first ingrafting into the couenant,
 to bee made Gods people, vnto the time of a childe
 newly come into the world. Namely, that God saw
 their father Abraham, in whom he adopted them to
 be his church, and Sarah his wife their mother, as a
 child whose nauel was not cut, nor washed with wa-
 ter, nor softened, nor swaddled with clouts, whom no
 eye pittied, but was cast out in contempt of his per-
 son: & then saith God (to the whole generatiō of Is-
 rael as one man, & that began in Abraham.) *When I*
passed by thee I saw thee polluted in thine owne blood, &
I said vnto thee when thou wast in thy blood, thou shalt
liue. And a little after, *I spread my skirt ouer thee, and*
couered thy filthinesse: yea I sware vnto thee & entered
into couenant with thee, saith the Lord God, and thou
becamest mine &c. In which wordes allegorically he
 doth shew, that all Israel in Abraham, and Sarah,
 their father and mother, had vtterly perished, with
 the rest of the world, thorow this originall corrupti-
 on, had not God called them, endewed them with
 faith and giuen them the couenant. And as a childe
 new borne, whose nauell is vncut and walloweth in
 his blood, and cast out in contempt, hath no clean-
 nesse in him, nor power to prepare himselfe vnto
 cleanness, must needes haue all from the hand of
 them that take pittie on him: So was Abraham void
 of all good knowledge and wil vnto godlinesse vntil
 God purified his heart by faith. And as this was
 found in Abraham, so he learned and beleeued the
 same, obseruing the like in others, whom God had
 not called as he had him, for when ^a by famine hee
 was faine to go into Ægypt, and afterward into Ge-
 rar:

rar : his wife Sarah being a faire woman, hee feared to acknowledge her to be his wife, because he knew that the people being without grace and faith, could not but encline to lust after her, as the sequell did plainly declare, and hee sheweth a reason : ^b Surely ^{b vers. 11.}

the feare of God is not in this place, and they will slay mee for my wiues sake. Where by the want of the feare

of God (putting the effect for the cause) he vnderstandeth that they were voide of the grace of God, of and in themselues so corrupt, with this naturall deprauation, that hee could not looke for any good but euill to come from them : euen as Christ saith ^c ^{c Mat. 12. 33.}

Either make the tree good and his fruit good, or els make the tree euill and his fruit euill : ^d

And this is also the faith of the Church of England, for wee say : *That* ^{d Apolog. of England. cap. 19. diuif. 1}

euerie person is borne in sin, that no bodie is able truely to say his heart is cleane &c. ^e ^{e Articles of religion Artic. 9. & 10.}

The condition of man after the fall of Adam is such, that he can not turne and prepare himselfe, by his owne naturall strength, and good workes, to faith and calling upon God : wherefore we haue no power to do good workes, pleasant and acceptable to God, without the grace of God by Christ, preuenting vs, that ^f ^{f Artic. 13. of workes before iustification.}

wee may haue a good will, and working in vs when wee haue that good will, and ^f ^f

works before the grace of Christ haue the nature of sinne : Which is altogether agreeing in sence and meaning with that which is before shewed of the fathers time and of Abraham: therefore let vs now heare Moses and the prophetes.

Moses saith: ^g ^{g Deut. 29. 5. 6.}

O Israel, thou enterest not to inherit their land, for thy righteousnessse, or for thy upright heart, for ^h ^{h Cap. 29. 2. 3. 4.}

thou art a stiffe necked people. And againe, ^h ^h

Ye haue seene all that the Lord did before your eyes in the lande

of Egypt vnto Pharaoh &c. Yet the Lord hath not giuen your an heart to perceiue, and eyes to see, and eares to heare untill this day. Where it appeareth plainly that Moses taught them that without Gods gift they could not vnderstand nor obey, but were rebelles against God, and stiffe necked. And the prophetes declare the verie same ⁱ Behold I was borne in iniquitie and in sinne hath my mother conceyued mee. ^k Who can say, I haue made my heart cleane, I am cleane from sinne.

By which is manifest, that this originall corruption descending from Adam, maketh the heart so corrupt, that it can not prepare it selfe to any cleannes of righteousnes, but of it selfe runneth headlong to all euill. Therefore because that in this respect, the heart in the faithfull is made as it were new: the Lord saith by the Prophet ^a A new heart will I giue you, a new spirit will I put within you. Yet is the new testament more euident, for it saith ^b: Except a man be borne again he can not see the kingdome of God: ye were in times past (that is before our calling and regeneration) dead in sinnes and trespasses &c. walking in the lust of the flesh and fulfilling the will of the flesh of the minde, and were by nature the children of wrath: we were vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnesse and enuie, hatefull and hating one another. Then which, what can be more said? the minde, the will, the affections, wordes, and deedes, bee all ill, euen as a deade man that hath no mouing, but must be new borne, before he can haue any sight, is not such an one vniuersally corrupt, voide of knowledge and free will vnto any godlinesse, and vnable to doe workes pleasing

ⁱ Psal. 51.5.
^k Prouerb.
20.9.

^a Ezech. 36. 26.

^b Ioh. 3. 3.

^c Eph. 2. 1. 2.

^d Tit. 3. 3.

sing vnto God: yea and therefore the Apostle is bolde to say, that it is: *God which worketh in vs the e Philip. 2. 13.* will and the deed, of his good pleasure. Then you see, that the fathers, Moses & the prophets, Christ & his Apostles, doe all agree in the same doctrine of the estate of man after his fall, before his calling in Christ: and that it is the same which we professe in England.

The fourth article, entereth into the consideration how we are deliuered from this corrupt and damnable estate.

- 4 *There is one onely way of righteousness & saluation, which is by faith in Iesus Christ.*

THis is verie apparant in the storie of Abraham when God saith: that all the families of the earth should be blessed in his seed. Where by blessed is vnderstood the deliuerance from the corruption and damnation which came by Adam. This seede is Christ: when hee saith, all families, or that sheweth that whosoever in the world shall bee saued, must bee saued by Christ. And there is no other seede or faith by which one man can be saued: therefore he receiued the couenant as is before declared, for Iewes and gentils, that men might not looke for righteousness or saluation in any other thing, but only in & by faith in Iesus Christ. And so
faith

f Rom. 10. 6.

Deut. 30. 11. 12

faith Moses as the blessed Apostle interpreteth it ^f The righteousness which is of faith speaketh on this wise, say not in thine heart who shall ascend into heauen (that is to bring Christ from aboue) or who shall descend into the deepe? (that is to bring Christ againe from the dead) but what saith it? The word is neere: euē in thy mouth & in thine heart: this is the word of faith which we preach.

For if thou shalt confesse with thy mouth the Lord Iesus: and shalt beleue in thine heart, that God raised him from the dead, thou shalt be saued. Where thou seest by Moses doctrine, that we must not seek righteousness or saluation any where els but in the faith of Christ,

a Esai. 28. 16.

which the prophets expresse thus: ^a Thus saith the Lord God, Behold I will lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation. He that belee-

b Malack. 4. 2.

ueth shall not make hast: ^b Vnto you that feare my name shall the sonne of righteousness arise, and health shall bee under his winges &c. The gospell more plainly

c Math. 4. 16.

sheweth that where Christ is not knowen ^c the people sit in darkenesse, and in the shadow of death:

d Luc. 1. 78. 79.

and that hee ^d is the day spring from on high, giuing light to them that sitte in darkenesse and in the shadow

e 2. Tim. 1. 10.

of death. And that hee bringeth life and immortalitie to light by the gospell. And that God is so farre

from allowing, that any man should bee able in any other meane to attaine vnto righteousness or saluation: thus he speaketh expressely, that there is no

f Act. 4. 11.

^f Saluation in any other: for among men is giuen no name vnder heauen whereby we must be saued. Now

g Artic. 18.

what confesseth the Church of England in this regard? Namely that ^g they are to bee had accursed &

abhorred

Iesus Christ God and man, mediator of the couenant.

49

abhorred, that presume to say, that euery man shall be saued by law or sect that he professeth &c. For holy Scripture doth set out vnto vs onely the name of Iesus Christ, whereby men must be saued. So that heere you see, the faith of Abraham, Moses, the prophets & Apostles, determine one way of mans restoring vnto righteousness and saluation : and the verie same is the faith of the church of England.

The fift article: of Iesus Christ, the onely author of our saluation : What we ought to know and beleue of him.

- 5. Iesus Christ (in regarde of his person) is perfect God and perfect man in one person, and (in regarde of his office) mediator betweene God and man, of the couenant of mercie.*

IN this article we embrace two things. First, what Christ is in himselfe; where wee vnderstand, not that God alone, or man alone is Christ: but God and man is one Christ. By God we vnderstand, the onely and euerlasting begotten son of God, the second person in the trinitie; by man we vnderstande that hee came of the seed of Abraham and Dauid, and a very naturall man, borne of the virgin Marie, hauing bodie and soule, and all faculties and qualities, of mind and bodie as we haue, onely sin excepted, and that the two natures in Christ are not confounded nor seperated, but vnited & distinct: as the body & soul of a man, hauing their seuerall natures & properties, make but one thing, which is a mā: So the

I godhead

Our religion one with Abraham, Mos. the proph. & Apost.
 godhead of Christ, assuming the manhood, chāgeth
 not it selfe nor the nature of man assumed, but God
 & man vnited in one person, make one Iesus Christ
 and Sauior, who by his incarnation and obedience,
 suffering, death, resurrection, assention, sitting at the
 right hand of God, and lastly by his iudgement, hath
 and will saue all the elect of God, & declare, & make
 manifest the iust condemnation of the wicked & re-
 probate. And these are the works of his office of me-
 diatorship, which office of mediator we thus vnder-
 stand; that where all mankind being dead in sin, their
 whole nature corrupted, & vnder the wrath of God
 and damnation of bodie and soule, had in himselfe
 (as is before declared) nothing sound, being vnable
 to doe any thing, that could please God, for his re-
 storing vnto righteousness and saluation: Christ by
 the will of his father, and of his free loue, came into
 the world, and became a man: that where man had
 sinned, by man might come deliuerance from sinne.
 But because we men were wicked & void of strēgth
 he was also God, that he might be able perfectly to
 saue vs: And so being God and man he was a fit me-
 diator to make peace: that where by sinnes we were
 enemies to God, he being righteous & suffering for
 vs, payd the ransom for our sins: and as God, being
 the son of God, was apt to reconcile vs vnto his fa-
 ther, being beloued of his father, his doing and suffe-
 ring set vs free, from the curse of the law & the wrath
 of God: and brought vs so far into Gods fauor, that
 by him we are made righteous, adopted children to
 his father, and heires vnder hope of his euerlasting
 kingdom, & in al things in and through faith in him

our harts being purified, God is wel pleased with vs. In which office he is a priest and a king: In his priestly office, first (as a prophet) he bringeth vnto vs the oracles and word of God; and secondly performing perfect obedience, he offereth himselfe an immaculate lambe, a pure and vndefiled sacrifice for our sins, and continually maketh intercession for vs: As he is King, he hath all power in his hands, he is Lord and head of his church, and ruleth it by his word and spirit, and sitteth and raigneth at the right hand of the glorie of God, til all his enemies, (which are the enemies of his church) be destroyed, and al things being restored hee will deliuer vp his kingdome, into the hands of his father, that God may be all in all. This person and office of Christ being thus briefly (but faithfully) described: See we now whether it be not that ancient faith, which was taught Abraham. First, for the godhead of Christ,^a he appeared vnto Abraham in the plaine of Mamre, where one of the three angels is called Iehouah which is proper vnto God onely. And againe^b when he offered vp his son Isaac, an angel called to him from heauen, saying. *Now I know thou fearest God, seeing for my sake thou hast not spared thine onley sonne*: this must needs bee vnderstood of the son of God, for the father is no where, entituled by the name of an angel: but the son is^c els^c where called *The angel of Gods presence*: and by special name^d Michael our prince, which is by interpretation, who like God: which fitly declareth his godhead; for so is it said in the Psalmes. *O Lord God of hosts, who is like vnto thee, a mighty God, and thy truth is about thee.* Secondly the manhood of Christ, to bee

^a Gen. 18.
^b Cap. 22.
^c Elai 63.9.
^d Dan. 10. 21.
^e Psal. 89.8.

I 2 assumed

assumed by Christ, in the fulnes of times was taught Abraham, when God preached the Gospel to him saying, *In thy seed*, which argueth the incarnation of the sonne of God, that he should be made man, of the seed of Abraham, as it is expounded by the

^f Heb. 2. 16. 17. holie ghost, saying: *He in no sort tooke the angels, but he tooke the seede of Abraham: Wherefore in all thinges it became him to be like his brethren &c.* that is to say, seeing he came to saue man, whom he would make his brethren by adoption, it became him to take the seed of Abraham, that he might be a verie true and naturall man, his office is directly taught, in that, *All the families of the earth by him should bee made blessed*,

that is, deliuered out of that cursed estate of original corruption, the wrath of God and damnation, into the estate of righteousness, saluation and fauour of

^g Ge. 12. 17. &
22. 9. 13. &
17. 10.

God, this did his ^g alter which he made, and sacrifices which he offered, and his circumcision which God gaue him, mystically shadow and teach him, as the holie ghost interpreteth those things, that Christ

^h Heb. 9. 18.
ⁱ cap. 13. 10. 15

should ^h once be offered for the sins of many, & that he should be our ⁱ alter, in whom wee should offer

^k Colof. 2. 11.

our sacrifices of praise alwaies to God, and that ^k by him we should put off the sinfull bodie of the flesh.

^l Gen. 14. 17.
18.

But amongst all other things this person and office of Christ, is most liuely figured out vnto him, in ^l Melchizedeck, king of Salem, priest of the most hie God, who met Abraham as hee returned from the slaughter of the Kings and blessed him, to whom Abraham paid tithe of al his spoiles. For in that Melchizedeck being a verie man came forth and met Abraham, & brought him bread and wine for his soldiers

diers, he representeth the manhood of Christ: and in that the storie leaueth out the mention of his father and mother, and telleth not, when he was borne or whē he died; he representeth the godhead of Christ, who hath no beginning of daies nor end of life, and in that he is called a priest of the most hie God, he representeth the priestly office of Christ. And being called Melchizedeck, that is, king of righteousness, & againe king of Salem, that is king of peace; he representeth the kingly office of Christ, who as a king, by his ^aembassadors, which ar the ministers of the word of reconciliation (which is the gospel) he teacheth vs righteousness by faith & peace towards God. And so doth God himselfe declare and expound this storie, saying concerning Christ: ^b *The Lord sware and will not repent, thou art a priest for euer after the order of Melchizedeck*, which thing is interpreted to belong vnto Iesus Christ by the holy ghost saying. ^c *This Iesus is made an hie priest for euer after the order of Melchizedeck* ^d *For this Melchizedeck, was king of Sale, the priest of the most hie God, who met Abraham, as he returned from the slaughter of the kings & blessed him: to whom also Abraham gaue the tith of al things, who first by interpretation is king of righteousness, after that he is also king of Salem, that is king of peace, without father, without mother, and hath neither beginning of daies nor end of lif: but is likned vnto the son of God, & continueth a priest for euer.* And this is verily the faith of the church of Englād touching Christ: for we confesse & affirme that, ^e *The son, which is the word of the father, begotten from euerlasting of the father, the verie and eternall God, of one substance with the father, tooke mans nature in the wombe of*

^a 2. Cor. 5. 19.
^{20.}
^b Rom. 1. 16. 17.
cap. 5. 1.
^c Psal. 100. 4.
^d Heb. 6. 20.
^e cap. 7. 1.
^f Artic. 2. of the word or son of God.

Our religion one with Ahrahā, Mos. the Proph. & Apost.

the blessed virgin, of her substance: So that two whole & perfect natures, that is to say, the godhead, and manhood, were ioined together in one person, neuer to be denided, whereof is one Christ, verie God and verie man, who true- lie suffered, was crucified, dead and buried, to reconcile his father to vs, and to be a sacrifice for all sinne both original and actual. ^f Christ did truly rise againe from death, and tooke againe his bodie &c. wherewith hee ascended into heauen, and there siteth, vntil he returne to iudge all men at the last day. Wherein expresse termes the vnion of the two natures in Christ is declared, the office of his mediatorship reconciling vs to the father, his priest- hood in his sacrifice, his kingly office in the iudgmēt and sitting at the right hand of God, which will yet appeare more plainly, when wee shall speake in par- ticuler of his sacrifice, and of his kingdom, how he is head and Lord of his church: Let vs then heare Mo- ses most sweete consent: First, hee sheweth the god- head of Christ and his kingly office: ^g Where God pro- miseth his angel to go before him, and bring him to the place which he hath prepared to the Amorits, Hittits, &c. and he saith of his angel. Beware of him and heare his voice, and prouoke him not, for he wil not spare your mis- deeds, because my name is in him, and least this phraise were not sufficient to expres his godhead, he calleth him his face, saying: ^a My face (or presence) shal go with thee, and I wil giue thee rest: and againe, ^b Thou shalt not feare them, for the Lord thy God is among you, a God mighty and dreadfull. Thus doth Moses describe the Godhead of Christ, to be Gods angel, in who is Gods name, that he equally may be called God as well as his fa- ther, vwho is the true face and presence of God, that is, the

f Artic. 4. of
the resurrecti-
on of Christ.

g Exod. 23. 20.

a Cap. 33. 14.
b Deut. 7. 21.

the brightnes of his glorie and ingrauen forme of his person. Lastly he is a *God mighty and terrible*, and that he is there king, he would haue *him obeyed, and to rule, lead, and defend them*. And therefore where as Moses saith, when the ^c people were fore greeued, because of the way, when they compassed the land of Edom, *that they spake against God*: The holy ghost sheweth that hee ment Christ, saying. ^d *Neither let vs tempt Christ as some of them also tempted him and were destroyed of serpents*. The manhood, priestly office of Christ, his mediatorship &c. Moses teacheth when he said: *God would raise up a prophet, from among their brethren like vnto him &c.* and by all the leuiticall priesthood, sacrifices, shedding of blood &c. as is most liuely expounded by the holie ghost in the Epistle to the Hebrews and the 9. Chapter, so plainly that a verie child might vnderstand it, if he doe but carefully read it: where thou maist see, that he calleth all those things, a ^e *figure for the time present, untill the time of reformation*, and as there was an hye priest, ^f so Christ is called an hye priest, and as there was ^g blood of goates and calues &c. so Christs blood was offered without spot; and as ^h the hie priest entred into the holiest of all once euery yere, so Christ is entered into heauen to appeare in the sight of God for vs. The prophets speake more familiarly and cal him ⁱ Emanuel, that is God with vs, or as the Apostle declareth ^k God manifested in the flesh, and thus they speak both of his person and of his office. ^l *Vnto vs a child is borne, and vnto vs a son is geuen, and the gouernment is vpon his shoulder, and he shall call his name wonderfull, counsellor, the mightie God &c.* ^m he shall make his soule

^c Num. 21. 4. 5

^d 1. Cor. 10. 9.

Exod. 9. 10.

^f 7. 11.

^g 12. 13. 14.

^h 7. 24.

ⁱ Esai 7. 14.

^k 1. Tim. 3. 16

^l Esai 9. 6.

^m cap. 53. 10.

a Zach. 6. 12.
13.

an offering for sinne.^a Behold the man whose name is the branch, and he shall grow up out of his place, and hee shall build the temple of the Lord: euen he shall build the temple of the Lord, and he shall beare the glorie, and shall sit and rule upon his throne, and he shalbe a priest upon his throne, and the counsell of peace, shall be betweene them both. And many other places, where his godhead, manhood, mediatorship, priesthood, & kingly office, are expresly described. But yet most abundantly and most euidently in the gospel, where of his person it is

b Rom. 1. 3, 4.

saied: ^b He was made of the seed of David, according to the flesh, and declared mightely to be the sonne of God, touching the spirit of sanctification, by the resurrection

c Rom. 9. 5.

from the dead. ^c Of the Israelites concerning the fleshe Christ came who is God ouer all, blessed for euer. Touching both person and office: When the fulnes of time was come, God sent forth his son, made of a woman, made under the law, that he might redeeme them which were under the law, that we might receiue the adoption of sons.

d 1. Pet. 3. 18.

^d Christ hath once suffered for sins, the iust for the vniust, that he might bring vs to God: and was put to death concerning the flesh, but was quickned in the spirit. His

e Eph. 1. 20, 21

kingly office thou hast, where it is saied: ^e God set him at his right hand in heauenly places, far aboue all principallitie, power and might, and domination and euerie name, that is named, not in this worlde only, but also in that is to come; and hath made all things subiect vnder his feete, and hath appointed him ouer all things to be head to his church, and his priestly office in these words, ^f This

f Heb. 7. 24.

man because hee endureth for euer, hath an euerlasting priesthood. Wherefore hee is able perfectly to saue them which come vnto God by him, seeing hee euer liueth to make

make intercession for them. O blessed harmony and sweet consent, in so ioyfull a description of our louing God and sauour. Happie art thou O England who hast fellowship with Abraham, Moses, the prophets & Apostles, in so heavenly, holy & great misterie of godlinesse. Which God doth not reueile to all people but only to his ^h Saints. All thanks therefore bee giuen, vnto the most glorious name of our good God, for his most excellent gift and rich grace. ^{g 1.Tim.3.16}
Amen. ^{h Colos.1.26.}

The sixt Article, of the applying of Christ.

Faith onely iustifieth, and who so euer beleeueth in Christ shalbe saued.

THe meaning of this Article is: that there is not in man either before or after hee beleue, any inherent righteousness, or goodnes of mind, neither any kind of workes done by him, which can either deserue any thing at Gods handes, or in any part satisfie his wrath wherby we should be accounted righteous in his sight: but that Christ alone hath paid our ransome for our sinnes, and wee are saued by the meere and free grace of God, thorow his blood: and wee are then onely accounted iust and iustified before God, & made inheritors of saluatiō, when by a true & vnfaigned faith & beleife in Christ blood, wee acknowledge embrace and receaue this grace and fauour of God: and this faith onely in this sort apprehending Christ, maketh vs righteous and iustified before God. And thus surely it befell vnto

K

Abraham

Our religion is one with Abrah. Moses, the prophets, &c.

Abraham our father : For first he was taught it: Secondly hee found and felt it. Thirdly God wrote it for euer, with great and golden letters in the image of his house, that all posteritie might reade it, and learne it, to their euerlasting comfort. That he was taught it, is apparant in that God finding him void of all goodnesse and righteousnesse (as is before declared) gaue him the promise, that ^a*in him all the families of the earth should bee blessed.* This the Apostle interpreteth to bee meant, that the nations should bee iustified by faith in Christ and not by works: saying ^b*The scripture foreseeing that God wold iustifie the Gentils : through faith, preached before the gospell vnto Abraham : saying, In thee shall all the gentils bee blessed.* Where thou mayest obserue two thinges. First that this vttering of this promise to Abraham was the preaching of the gospell. Secondly, that the summe of the gospell is, *Iustification is by faith onely.* And that all nations should haue no other but the same order of iustification, which God taught Abraham, namely, *by faith onely.* In the second place Abraham found and felt this, when he ^c*mourned to God, because he had no child,* and God shewed him the starres and said, looke now vp into heauen, and tell the starres if thou be able to number them, and hee said vnto him, *So shall thy seede bee.* And Abraham beleeued the Lord, and hee counted that to him for righteousnesse. Which the Apostle doth interprete, to be vnderstood, that faith without workes doth iustifie, not onely in the person of Abraham, but also that it pertayneth to all other in the like and verie same manner to be iustified

^a Gen. 12. 3.

^b Gal. 3. 8.

^c Gen. 15. 2.

fied, and in none other. First of Abraham he saith:
^a What shall we say that Abraham our father hath found ^{a Rom. 4. 1.}
concerning the fleshe? for if Abraham were iustified
by workes, hee hath wherein to reioyce, but not with
God. For what saith the scripture, Abraham beleeu-
ed God, and it was counted to him for righteousness.
 In which wordes it is plaine, that Abraham was
 iustified by faith onely, and if hee had beene by
 workes hee had had no reioycing with God. And
 as touching all other, that it is the onely and per-
 petuall rule of iustification, hee saith: ^b *Now it is* ^{b Verse 23.}
not written for him onely that it was imputed to him
for righteousness: but also for vs to whom it shall be
imputed for righteousness, which beleene in him which
raysed up Iesus our Lorde from the dead. Thirdly,
 the great and golden letters wherewith this doc-
 trine is written in Abrahams house, be Sarah his
 wife and her sonne Isaack, and Hagar his bond
 seruant and her sonne Ismael: in whom God hath
 set forth as in a wide open book, the two couenants:
 the couenant of workes and the couenant of mercie,
 the one of the law and the other of the gospell. For
 Sarah representeth the couenant of mercie, and the
 estate of the Church vnder the gospell, and her
 sonne the true and faithfull beleeuers in Iesus
 Christ. Hagar representeth the couenaunt of ^{Read Gen. 16.}
 workes, and the state of the Church vnder the ^{& 21.}
 lawe, and her sonne Ismael such as seeke righte-
 ousnesse by their workes. Now as Sarah being
 the free woman, her sonne Isaack was the heire
 vnto Abraham, and remayned in his house for
 euer: so the couenaunt of mercie, and the
 state

Our religion is one with Abrah. Mos. the proph. & Apost.

state of the Church vnder the gospell being free, the true beleeuers, being children of that church, are iustified through faith, made heires of God, through hope, and remaine in Gods house for euer. And as Hagar being a bondseruant, her sonne could bee no otherwise but a bond slaue, and so both were cast out of Abrahams house for euer. So the couenant of workes and the estate of the church vnder the law (in them which sought righteousnes any where but in the promise made afore vnto Abraham) in as much as no man is able to performe the law: engendreth vnto the bondage of sinne, death, and damnation, and as many as seeke to bee iustified by their workes are vnder the curse, and therefore to bee cast out of Gods house for euer, euen as in the examples of Iewes and gentils the Apostle speaketh plainly.

c Rom. 9, 30.

What shall we say then? that the Gentils which followed not righteousness, haue attained vnto righteousness, eue to the righteousness which is of faith. But Israel which followed the law of righteousness could not attaine to the law of righteousness: wherefore? because they sought it not by faith, but (as it were) by the workes of the law. Here I do humbly confesse, that I should neuer haue beene able to haue read this doctrine, in these great letters, if the hand of the master builder, the Apostle of the gentils, had not pointed it out vnto mee, by the finger of Gods spirit. For in the Epistle to the Galathians: hauing proued and declared by many arguments, that we are iustified by faith, and not by workes at all, and shewing the vse of the law to bee so farre from iustifying by workes, that it was ordained onely to driue vs from works vnto Christ, to be iustified

iustificed by faith in him. At the length he calleth his reader to looke vpon this table, wherein this doctrine is purtraied, in the house of Abraham, and so plainly interpreteth it, that euerie nouice in religion may perceiue it, saying : ^a *Tell me, ye that will be vnder the law, do ye not heare the law, for it is written that Abraham had two sonnes, one by a seruant, and one by a free woman : but he which was of the seruant was borne after the flesh, & hee which was of the free woman was borne by promise. By the which things an other thing is ment; for these mothers are the two testaments, the one which is Agar of mount Sina, which gendereth vnto bondage, (for Agar or Sina is a mountaine in Arabia, & answereth to Hierusalem which now is) & she is in bondage with her children, but Hierusalem which is aboue is free, which is mother of vs all, &c.* Now (that we may heare Moses consent) this verie doctrine doth the law it selfe teach. For although it be called the ministerie ^b of condemnation, and that which causeth wrath, yet is it not in the nature of the law so to doe; for it is ^c holy and pure: but in the corruption of our nature infected with originall sinne. Who first are vnable, either with ^d grace or ^e without grace, to fulfill it, and therefore the law accurseth vs saying: ^f *Cursed is euerie one which continueth not in all the wordes of this law to do them.* And secondly without the speciall grace of God wee cannot vse the law of God aright, for there ^g hangeth a vaile of ignorance and hardnes of heart ouer our eyes, in reading of the law, that we can not see the end why the law serueth; and so we are enthralled as were the Iewes, as the Apostle teacheth: ^h *They being ignorant of the righteousness*

^a Gal. 4. 21.^b 2. Cor. 3. 9.
Rom. 4. 15.^c Rom. 7. 12.^d Verse. 24.
Iacob. 4. 2.^e Rom. 8. 7.
^f Deut. 27. 26.
Gal. 3. 10.^g Cor. 3. 13. 14.

Our religion one with Abraham, Moses, the prophets, &c. of God, and going about to establish their owne righteousness, haue not submitted themselves to the righteousness of God. But if wee turne to the Lord, and his spirit set vs at libertie, then shall wee see, how that the law and couenant of workes (which vnto vn-belieeuers, and them which seeke to bee iustified by their workes, engendereth bondage) is a verie good and necessarie seruant and handmaide to the gospel, as it is written:^a The righteousness of God is made manifest without the law, hauing witnesse of the law and the prophets, to wit, the righteousness of God by faith of Iesus Christ, vnto all and vpon all that beleene. And this seruice of the lawe vnto the gospel, in bearing witnesse the Apostle most liuely expresseth where hee saith: ^b Is the law then against the promise of God? God forbid. For if there had bene a law which could haue giuen life, surely righteousness should haue bene by the law, but the scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ shoulde bee giuen to them that beleene. Whereby you may learne that the lawe is so farre from iustifying, that thereby it should hinder the iustifying by faith onely in the promise: that it determineth all men to bee sinners, and maketh it manifest, that if wee desire to bee iustified, we must runne to the promise by faith in Iesus Christ. And in another place he sheweth a further witnesse of the law, saying: ^c The law entred that the offence might abound, neuertheless where sinne abounded, there grace abounded much more. Whereby he teacheth vs two things: first that the law making sinne appeare, & (as hee saith els where) ^d out of measure sinfull, was

^a Rom. 3. 21.

^b Gal. 3. 22.

^c Rom. 5. 20.

^d Cap. 7. 13.

was

was a schoolemaster to driue men to Christ, that beleeuing in him they might bee righteous, by not imputing their sinnes. The second, that by so much, as by the law man seeth his owne corruption and cursed estate for breaking the law, by so much the more abundantly doeth appeare vnto him the rich grace of God in Iesus Christ. And this is not all the witnesse of the lawe. For all the priestthoode of Aaron and of the Leuites, the Tabernacle, Altars, the Arke and all the instrumentes, sacrifices, washinges, feastes, &c. What doe they argue? but (as the holy ghost saith) ^a *a remembrance of sinne euerie year, and so declared that they neede a better sacrifice, which was Christ, by which they should bee purged: as it is taught els where: ^f For this cause is Christ the mediator of the new testament, that through death, which was for the redemption of the transgressions that were in the former testament, they which are called: might receiue the promise of eternall inheritance.* So did the ^g *rocke* ^{1. Cor. 10. 1. 2.} streaming out water after them, sende them to Christ, and the man was a spirituall meate to shew them Christ. Yea this verie way of iustification, did the brasen serpent teach them when they were ^{Numb. 21. 4.} stung with fierie serpents, in the wildernesse, for ^{8. 9.} tempting of God. That as they had nothing in or of themselues, to ease them or free them from present death, and God caused this brasen serpent to be set vp, that by onely looking thereon, they should be healed: so did it signifie that by onely faith in Iesus Christ, the sting of sin being done away

wee

- wee should bee iustified and saued. As our sweet
 b Joh. 3. 14. 15. Saviour himselve doth testifie, saying: ^b *As Moses lift
 up the serpent in the wildernesse, so must the sonne of
 man bee lift up, that whosoever beleeueth in him should
 not perish but haue eternall life.* Now the prophets
 draw neere and are readie to protest vnto vs, and
 to shew their witnesse. First to teach vs that wee
 cannot bee iustified nor satisfie by workes: Thus
 c Psal. 150. 3. they crie out, ^c *If thou Lord, straitly markest iniquities,*
 d Psal. 143. 2. *O Lord who shall stand, &c.* ^d *Enter not into iudge-
 ment with thy seruant, for in thy sight shall none that
 liueth bee iustified.* And that faith onely iustificieth
 e Esai. 53. 11. God himselve faith: ^e *By his knowledge shall my righ-
 teous seruant iustifie many, for hee shall beare their ini-
 quities.* And againe, ^f *Behold, hee that listeth up
 f Aback. 2. 4. himselfe, his minde is not vpright in him, but the iust
 shall line by faith.* Who can speake more plainly?
 Therefore the Apostle by this place excludeth
 g Gal. 3. 11. workes, saying: ^g *That no man is iustified by the
 law in the sight of God, it is manifest, for the iust shall
 line by faith.* And againe he alleadgeth it, to teach
 that by faith wee are iustified, saying, that by the
 h Rom. 1. 17. gospell: ^h *The righteousnesse of God is reueiled from
 faith to faith, as it is written, the iust shall line by faith.*
 i Joh. 20. 31. Heare wee also what the gospell faith: ⁱ *These
 thinges are written, that yee might beleue, that Iesus
 is the Christ the sonne of God, & that in beleeuing yee
 might haue life through his name.* Which is opened
 in another place, excluding workes of merite or
 k Rom. 3. 23. satisfaction. ^k *There is no difference, for all haue sin-
 ned and are deprived of the glorie of God, and are
 iustified*

iustificed freely by his grace, through the redemption which is in Christ Iesus, whom God hath set forth to be a reconciliation, through faith in his blood. And that it may appeare that workes are altogether shut out, and faith the onely instrument of iustification, he saith a little after, vpon diuers arguments, ^aWe conclude that a man ^{a ver. 28.} is iustificed by faith without the workes of the law, and in an other place: ^b By grace are ye saued through faith, ^{b Eph. 2. 8. 9.} and that not of your selues, it is the gift of God; not of workes, least any man should boast himselfe, vnto al which the church of England subscribeth, and calleth the Lorde ^c our righteousness, and saith: ^d we are accompted righteous before God, onely for the merit of our Lord and Saviour Christ, by faith, and not for our owne workes or desertings. Wherefore that we are iustificed by faith onely, it is a most wholsom doctrine &c. Thus we see the honor of faith onely: that is to iustifie and saue through the apprehending of Iesus Christ. So learned Abraham, Moses, the Prophets and Apostles, being taught of God: and so beleueeth and professeth the Church and Realme of England. The Lord increase it more and more in vs and among vs, in all heauenly wisdom and spirituall vnderstanding, according to the blessed Gospell of our louing Lord and Saviour Iesus Christ.

^c Hier. 26. 6.
^d Artic. 11. of the iustification of man.

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The

The seventh article, of the estate of the regenerate, in regard of his sanctification or inherent righteousnes.

7. *In this life, the regenerate in Christ, offend in many things, through sinfull concupiscence: and the best workes of the iust man (were it not for his faith) could not abide the severitie of God.*

IN this article are two things, imperfection in the good workes, of the regenerate, and many escapes into euill, and in both the cause is this: that there is in the regenerate, concupiscence remaining after Baptisme, which is sin, and rebelling against the spirit, it bringeth forth sin, and staineth our well doing. Yet being vnder grace through faith, it should not haue dominion ouer vs, to destroy vs, because (as in the former article) we are iust and saued by faith in Christ onely, so that the gift of regeneration & newnes of life, is but as it were a thing begun in this life, as the knowledge of a childe is vnperfect: But when corruption and mortalitie shal be done away, in the resurrection of the iust: we shalbe deliuered into the glorious libertie of the sons of God, and then shall we be perfect, resting in the place, *Wherein dwelleth righteousnes.* This imperfection you shal see in Abraham, if you consider, how through weakenesse, he twice hazarded his wiues honestie, to saue his owne life: that his wife deuised, and he consented, to take his bond seruant; lastly that he greued to put away the bond seruant and her son, although God accepting for their faiths sake the good workes of his seruants,

e 2, Pet. 3. 13.

f Gen. 12. &
20. & 16. & 11.

uants, doth couer their sins, and therefore doth not bewray, or expresse Abrahams wants in the good things for which he is commended, as namely and especially in offering vp of his son Isaac: yet for so much as the holy ghost declareth, that the excellencie and ^a goodnes of them stode in this, that they ^a Heb. 11. 6, 17 were done by faith and so by *faith pleased God*: it argueth, that God couereth their corruption, in his free couenant of grace, to encourage all other his children; that although her workes cannot bee but vnperfect, yet they would walke in faith and truth as did their father Abraham: A witnes hereof was his alter wherein he offering praier and sacrifices, to be accepted in Christ, did by this maner of dooing, acknowledge his wants euen in the best of his dooings: otherwise hee needed not to approach vnto God, vnder the shadowe of a mediator. But that which is not so plainly set downe in Abraham, is more apparantly reueiled in his seed by Moses. Moses, Aaron, and Miriam, who seemed to be the most sanctified of fixe hundred thousand, are yet found guiltie, by their workes, of Gods displeasure. ^b Aaron maketh the golden calfe: ^c Miriam for murmuring against Moses is made a leaper for certaine daies: and ^d Moses for his vnaduised words, that he sanctified not God at the waters of Meribah, hath this marke of imperfection set vpon him, that hee must not passe ouer Iordan, into that good lande, which was promised to their fathers, and for which hee brought Israel out of Ægypt. There haue you ^e a punishment for him that smiteth his neighbour vnawares, or against his will, there haue you a sacrifice

^b Exod. 32.

^c Num. 12.

^d Cap. 20. 10.
11. 12.

^e Leuit. 12. &
13. & 14. & 15

and 4. and 5.

for the magistrate, neer whose city any man is found slaine, yea there is a sacrifice for the leaper, the running issue, for women newly deliuered of child, and for touching any vncleane thing, for vnwittingly speking or doing any euil which one perceiueth not, all sins of ignorance had their sacrifice: what doe all these mean, but the sin of concupiscence & imperfe-

^fExod. 20.17.
^{Rom.}7.7.

ction in the regenerate. And whē he saith thou^f shalt not lust, he declareth plainly that this concupiscence in the regenerate is sin, as the holie Apostle doth expound it. And as touching the want or vncleannes in good works, there is an especial feast^s of reconciliation, to purge the holie sanctuary, the tabernacle of the congregation, to cleanse the alter, & to make atonement, for the priest & for al the people of the congregation, & that this shalbe don once euery yere, where in euerie soule shal humble himselfe: what doth this argue, but that the best things and workes of the best men are vncleane, and haue neede to be cleansed by faith in Iesus Christes holie sacrifice. But the prophets speake yet more plainly: First the Psalmist

^gLeuit. 16.

^aPsal. 19. 12.

^bPsal. 119. 5.

^cPsal. 141. 4.

saith: ^a*Who can vnderstand his faultes? cleanse me from secretes faultes:* ^b*O that my waies were directed to keepe thy statutes.* ^c*Set a watch before my mouth, and keepe the doore of my lips, incline not my hart vnto euill &c.*

These wordes shewe directly and expresly the sinfull concupiscence in man regenerate, to cause sinne vnawares and secret, and that the children of God, saw their owne inhabilitie vnto good thinges: and that no regenerate man could doe all Gods commandements, especially at all times; to which the preacher

Iust men are sinners, and their best workes vnperfect.

69

preacher accordeth saying : ^d Surely there is no man ^{d Eccl. 7. 22.}
iust in the earth, that doth good and sinneth not : and as
touching the sinne of their good workes, they teach
the Church to confesse and say : ^e Wee haue been all ^{e Esai 69. 6.}
as an vncleane things, and all our righteousnesses, as fil-
thie cloutes, vpon this the gospell speaking of the re-
generate saith, ^f The flesh lusteth against the spirit, and ^{f Gal. 5. 17.}
the spirit against the flesh, and these are contrarie one to
an other, so that ye cannot doe the same thinges that yee
woulde, wherefore the regenerate man confesseth
this and saith : ^g I doo not the good thinges which I would, ^{g Rom. 7. 19.}
but the euill which I would not, that doo I, which shew-
eth expressely the imperfection of the regenerate
and righteous man in this life, that hee hath sinne
in him and cannot but sinne ; yea in his best deeds.
For where such resistance is, there must needs be
weakenesse, and sinne ; and therefore in this place,
^h concupiscence in the regenerate is directly called ^{h ver. 7.}
sinne . And Saint ⁱ Iames confesseth that in manie ^{i Iacob. 3. 2.}
thinges wee sinne all . And that wee may further
see our imperfection in our best dooings ; this also
doth the regenerate ^k acknowledge, that although ^{k 1. Cor. 4. 4.}
in some one thing he doo knowe nothing by him
selfe (as the Apostle in his ministerie) yet he is not
thereby iustified, thereby teaching that a good man
cannot see what escapes there be in his perfectest do-
ings, as God can : therefore he wil not cleere himselfe,
no not in that wherin he cannot accuse himselfe : for
seeing as elsewhere he affirmeth ^l When he would doo ^{l Rom. 7. 21.}
good, euil is present with him : it must needs follow that
although the regenerate man do not in euerie action

Our religion one with Abraham, Mos. the proph. & Apost.

perceiue it, yet this euill concupiscence which is alway present with him, doth make his good deedes vnperfect and sinne, that it cannot aunswere to the righteousness of the law, nor stand before Gods iudgment seate: if he should iudge by mans deedes, according to the law, and not by his faith according to the

a 1. Ioh. 5. 3. 4.

gospel, and therefore the spirit of God ^a teacheth that the reason why Gods commandemēt^s are not grieuous to the beleeu^r, is our faith, by which we haue victorie ouer the worlde. Then may I boldly conclude, that Abraham, Moses, the Prophets and Apostles felt and found this doct^rin to be true, that in the regenerate man, there is sinful concupiscence, which dwelling in our harts, and resisting the spirit, doth not onely make vs sin in many things, but also stayneth our best deedes, with grieuous spottes of corruption and imperfection in Gods sight: so that on-

b Ephe. 6. 16.

c 1. Pet. 1. 5.

ly faith in Christ must be our ^b shield against the fire darts of the Diuel: and ^c by faith onely doth God preserue vs through his power vnto eternal saluation. And this is for certainty the doct^rine, which the church of England now holdeth: For we publish to all the worlde;

d Artic. 9. of original sin.

e Artic. 12. of good workes.

that *Although (for Christ sake)* ^d there is no condemnation to the regenerate and beleeu^ring, yet concupiscence in it selfe is verie sin; and that ^e our good workes, which are fruits of faith, and follow after iustification, cannot put away our sins, and endure the seueritie of Gods iudgement. And that ^f Christ onely was without sin, as a lambe without spot, but we, although we be baptised, and borne

f Artic. 15. Christ onely without sin.

g Apolog. cap. 19. diuif. 1.

again^e in Christ, yet we offend in many things. ^g The most righteous person is an vnprofitable seru^ant: the law of God is perfect, and requireth of vs perfect and ful obedi-

ences;

ence; we are able by no meanes to fulfill that law in this worldly life: Therefore it is clere that in this article also, we consent and agree to the most ancient and catholike faith, of the fathers, law, Prophets, and Apostles of Christ.

The eight article, of the right place and vse of good woorkes.

8. *Good workes are the fruits of the iustified Christians, and do make knownen their true and lively faith: and where they are not, their faith is dead.*

THis article doth declare, that although, by faith onely we are iust in Gods sight, & made heires of saluation, without any workes of our owne, as causes adiuuant and concurrent, and that the law cannot iustifie or saue any man: yet in the true religion, allowed of God, good workes are not excluded altogether, neither is the law so abolished, as that it were not our dutie to liue godly and vprightly according to the law. But according to the law of iustice they hauing no place in the matter and causing of saluation should yet haue their own proper right, place, and honour, according to their dignity, vse and vertue. For if by the law and good workes wee all haue been iustified, it had been their due place, to haue ioined them in that article of iustification, and to haue honored them with the glorie of merite and deseruing: but because we men are so corrupt that in this life, our good workes, attaine not, to the righteousness which the law exacteth: wee must graunt them

a 1. Theff. 4.
3. 4 5.

b Eph. 2. 10.

c 1. Joh. 3. 9.

d Gen. 12. 1.
3. 8.
Heb. 11. 8. 9.

them a lower place, euen so great dignitie as they doo properly and naturally require. Namely that it is ^a Gods pleasure, that they whom hee freely iustifieth by his grace, and clenseth by faith, should not wallow in the puddle and filth of sin, like the gentils who know not God; but shew theselues to be the redeemed of the Lord, his saints and children, by their godly life and honest conuersation. And for this cause sanctifying those whom he iustifieth, he would haue them approue their faith by their good works, as it is written, ^b *We are his workemanship, created in Christ Iesus vnto good workes, which God hath ordained that wee should walke in them:* ^c *whosoever is borne of God sinneth not: for his seede remaineth in him &c.* In which two places, first you may obserue our sanctification, in the words, *creation and seed*. For by the one is signified our new birth and renewing of the holie ghost, and by the other the spirit sanctifying, which as seed beginneth a godly life in vs. Secondly our faith in being in Christ and gods children: for we are no otherwise in Christ and gods children, but by faith. The doctrin of these places agreeth with the article, that they which are made Gods children by faith, are so farre sanctified and renued by Gods spirit, that they walking a more vpright course of life then infidels, do make manifest their faith by their workes, and they which be otherwise haue no faith. Heere me thinketh I see Abraham, approouing himselfe to haue a liuely faith, by a most constant change of life, in following of God, and attending vpon his worde. First he frankely left ^d his countrie and kindred, and forsooke all strange religions and idolatie,

to follow God : Secondly, he contentedly abode in the land of Canaan as in a strange land, and walking from place to place remained in tentes, and in euerie place shewed his godly deuotion in making an altar, and calling vpon the name of the Lord : ^a he kindly yeelded to his nephew Lot, for auoiding of contention : charitablie rescued him when hee was taken prisoner : carefully prouided a wife for his sonne Isaack : feruently intreated for the Citie of Sodom, & meekly praied for him that had taken away his wife : decently prouided for his wiues buriall : and wisely before his death set an order betweene his children, concerning his substance, according to Gods word. And is ^b honourably commended by God himselfe for his good instruction to his household, children, & posteritie, that they might walke in the waies of the Lord. But aboue all other he approued his fayth in this, that vpon Gods commandement, he so readily offered vp his sonne Isaack, being (after Ismaels expulsion) his onely sonne, his beloued sonne, and concerning whom hee had receiued the promise of life and saluation, and the establishment of the couenaut : by this worke, hee made knownen to men and Angels, that hee had a true and a liuely faith, whereupon Saint Iames interpreting this fact of Abraham to be wrought by faith, bringeth this example to proue, *that faith without workes is dead.* And thus hee speaketh : ^c *But wilt thou vnderstande O vaine man, that fayth without workes is deade : Was not Abraham our father iustified through workes, when hee offered Isaacke his sonne vppon the Altar ? Seest thou not that fayth wrought with*

^a Cap. 13. 8.

& 14. 19.

& 24. 1.

& 18. 23.

& 20. 17.

& 23. & 25.

^b Cap. 15. 19.^c Iacob. 2. 20. 21.

74 *Our religion one with Abrahā, Mos. the Proph. & Apost.*

his woorkes, and through the woorkes the faith was made perfect: and the scripture was fulfilled which saith, Abraham beleued God, and it was imputed to him for righteousness &c. Heere I am enforced, because of S. Iames maner of speaking, to clere a doubt before I can conclude this point. For in as much, as Saint Paul ^d contendeth that Abraham was not iustified at all, by woorkes, but by faith without woorkes: and heere saint Iames seemeth to auouch the contrarie, saying, was not Abraham our father iustified through woorkes: it is to be considered how these two may be reconciled. For the clearing of which difference. I answer, that in deed they both vse one worde, but not in one meaning, nor to one and the same ende: For Saint Paul by this woord (iustified) meaneth, that God freely imputeth righteousness vnto him as namely, *iustified by faith*, in saint Pauls mind is as much as to say : *righteousnes is imputed vnto him for his beleeves sake, and for nothing else.* And his end was to prooue that no man can be iustified by woorkes in the sight of God, but that this blessednes to bee iuste before God, commeth by faith without woorkes. But Saint Iames hauing to doo with such as boasted of faith, and tooke to them selues licence to sin, had this end; namely, to proue, that faith without woorkes was in deed no faith properly, and in the sight of God but a dead faith, and therfore by this word iustified meaneth onely this, that by woorkes a man is declared and made knowen, to be iustified by faith, that is, that he hath not a vaine, dead and fruitles faith . And therfore seeing that Abraham was so iustified, that is, declared, and made knowen to be a iust man, of a true
and

d Rom. 4.

Read Rom. 4.
1. 4. 5. 6. 15. 16.
and cap. 3. 24.
25. 28.

and liuely faith, testified by such a notable woorke:
 he being our father we must be found to haue such a
 woorking faith: or els we cannot be knowen, to bee
 any other but hypocrites, of a dead and counterfeit
 faith. And that this is the true and proper meaning of
 Saint Iames: First consider, that this word (iustified)
 is diuersly vsed, and to be taken in the holy scriptures
 (as all other wordes be) according to the scope and
 purpose of euerie place. For *Rom. 6.* where he sayth:
^a *He that is dead is iustified from sinne;* there it signifieth ^{a Rom. 6. 7.}
 to be free, as it is by som translated. And in ^b *Luke* it is ^{b Cap. 7. 29.}
 said that the Publicans iustified God, being baptized
 with the Baptisme of Iohn; where it signifieth, to
 praise God for his mercy, goodnes, and righteouf-
 nes. In ^c *Mathew* it is said: *Wisedome is iustified of her* ^{c Math. 11. 19.}
children; where it signifieth acknowledged or pro-
 fessed or declared iust. In which places this worde of
 necessitie hath such sence and meaning, as the scope
 of the seueral places aforde. So here Saint Iames in-
 tention being, to teach the vanitie of him, that boa-
 steth of faith, and yet liueth wickedly; by all reason
 must be vnderstood to meane by the word iustified,
 the declaring of the righteoufnes of his faith, by his
 workes. And this wil easilie appeare, if you marke his
 propounding of this question, the order of his rea-
 soning and his conclusion. First his proposition, vers.
 14. *What auailerth it my brethren, though a man saith he*
hath faith, when he hath no workes? can the faith saue
him? where you may perceiue, he speaketh against
 pratlers and hypocrites, which say they haue faith:
 and secondly that such a faith which is onely in say-
 ing, and bringeth forth no woorkes cannot saue:

where you are to note that he proposeth to himselfe, the confutation of a vain and idle faith, which is onely in saying, and that he doth not enter to entreat of this question; whether faith onely (being true and liuely) do iustifie, or so far to prefer workes, that they iustifie or saue vs, with or without faith. And this meaning doth all the order of his reasoning declare: First ver. 15. 16. 17. where he teacheth, that as to make a shew of liberalitie in wordes, and in deede to minister nothing, doth beway but a counterfait liberalitie: *So faith without woorkes is dead in it selfe*, where marke that he faith, in it selfe, or by it selfe: for thereby he sheweth that if it were the true iustifying and liuely faith in it selfe, it would bring foorth liuelie fruits to declare the same: and hereupon he openeth the meaning of his proposition ver. 18. that a man is to shewe his faith by his workes, namely that it is a thing, which a man will aske for, of him that faith he hath faith: then ver. 9. he sheweth that such an idle faith, is that of the diuell, which beleeueth there is a G O D and trembleth: So these vaine pratlers may haue a generall beleefe, and sometime tremble to thinke vpon Gods power, and yet neuer haue the true faith in Iesus Christ which iustifieth: where-with whosoever is rightly endowed he hath Christ dwelling in him by his spirit, by whom the bodie of sinne is slaine, and the life of righteousness is as it were a new created: as it is said else where, ^b if any be in Christ he is a new creature: but the diuels and wicked men destitute of this true faith, are voide of this grace, and therefore doo not bring foorth good workes. Nowe then Saint Iames bringing in
the

^a Rom. 8. ver.
9. 10.

^b 2. Cor. 5. 17.

the storie of Abraham, offering vp his sonne, vpon this proposition and order of reasoning : and name-
 lie prefixing these woords, *But wilt thou vnderstand
 O thou vaine man, that faith without workes is dead.*
 What other thing can hee meane by the woord (iustified,) except he abruptlie goe contrarie to all his
 owne former speech, but onlie the declaring, shewing,
 and making knowne of his faith, not to bee
 dead, vaine or onelie in saying, and not that workes
 make a man iust before G O D, which appeareth
 by his reason in this example, in that he sayth: *Faith
 wrought with his workes and through workes was faith
 made perfect*, which signifieth that in offering vp
 of his Sonne; his faith wrought to bring forth
 this worke, and that this worke being atchieued, it
 made manifest that hee had a true and perfect faith,
 his workes then in Saint Iames meaning, perfected
 his faith, that is made it appeare perfect, but it did
 not meddle with the making of the man Abraham
 to be iust and righteous in the eies of G O D by that
 worke so wrought. And then adding: *The scripture
 was fulfilled which saith, Abraham beleueed God, and it
 was imputed to him for righteousness;* he vnderstandeth
 that the offering vp of his Sonne, did make manifest
 that Abraham beleueed in deede and a right: and
 therefore that scripture was approoued true : that
 God imputed righteousness to him (not for a vaine
 saying and hypocriticall dissimulation) but for
 a true beleefe and an vnfeyned faith in Gods pro-
 mise. In the same sense, verse 25. hee alleageth the
 storie of Rahab. Nowe lastely the conclusion be-

Our religion one with Abraham, Mos. the proph. & Apost.

ing by a comparison, of a mā to be dead, which hath not a spirit that so faith without works is dead: sheweth that there is a spiritual working of faith, which if it appeare not by works, it declareth that faith is dead in it selfe. So that Saint Iames speaketh onely against a dead faith, meaning not, by any termes to derogate from a liuely faith, as though it had helpe of workes in the matter of iustification before God. Further if we consider the story of Genesis out of which it is taken, you shall finde that Saint Iames could not haue any other meaning. For it was before ^a Ismaell was borne, that Abraham was iustified by his faith, without respect of workes: Then Ismaell was fourteene yeeres ould when Isaack was borne, and Isaack was of some pretie yeres, that he was able to beare a bundle of wood wherewith he should haue been burned; therefore it must needs be between twentie and thirtie yeeres, after the time of Abrahams iustifying, that he offered vp Isaack: which being so, it cannot be vnderstood, that that worke iustified him, least it should destroy and ^b disanul his iustifying by faith so long before. And therefore God himselfe doth expresse the power and vse of this worke, not any whit to iustify him, but only to make his faith to be known: where hee saith: ^c *Now I know that thou fearest God: seeing for my sake thou hast not spared thine onely sonne*. And therefore doth the holy ghost interpret it thus. ^d *By faith Abraham offered vp Isaack when hee was tried &c.* teaching vs that this was a fruit of the iust mans faith, and not a worke to make him iust or meritorious in Gods sight. Therefore we may boldly con-

^a Gen. 15. 16.

& 17. 4. 25. &

21. 5. & 22.

^b Read Rom. 4

10. 11. & Gal.

3. 17.

^c Gen. 22. 12.

^d Heb. 11. 17.

Now I know that thou fearest God: seeing for my sake thou hast not spared thine onely sonne. And therefore doth the holy ghost interpret it thus. ^d *By faith Abraham offered vp Isaack when hee was tried &c.* teaching vs that this was a fruit of the iust mans faith, and not a worke to make him iust or meritorious in Gods sight. Therefore we may boldly con-

ly conclude, that Saint Iames in saying; Abraham was iustified by workes when he offered vp his son doth onely contend for this, that it was of necessitie, that faith shoulde be declared and made knowen by woorkes, because our father Abraham did so, by workes shew himselfe to be iustified by faith, therefore we his children are bastards and not sons, if our faith be idle and vnfruitful, euen as Christ saith to the Iewes: ^a *If ye were Abrahams children ye would doe the* ^{a Ioh. 8,39.} *workes of Abraham*, which wordes doe directly shew this article, we haue in hand. First that Abraham did workes approouing his faith: and secondly that this also is to be looked for of his children (that is of all beleeuers) that they quite themselues to haue a true faith, by their good life and obedience to God: or els they bee no beleeuers, or children of Abraham. The same faith doth the church of England professe namely: ^b *Good woorkes are the fruits of faith, and follow after iustification: they doo spring out necessarily of a true and liuely faith, in so much as by them, a liuely faith may be as liuely knownen, as a tree discerned by the fruit,* and againe; ^c *A true faith is liuely and can in no wise bee idle.* ^d Moses consent in this doctrine may be found, where God pronounceth the lawe, of the ten commandements teaching all dueties of good workes to God and man: saying, *I am the Lorde thy God*, and vpon this inferreth all their obedience to those commandements, for what is, *I am the Lord thy God?* but the couenant of faith, to be their God, in the promise of Christ, vpon this he requiring obedience in a godlie life, doth insinuate, that they which professe the faith that God is their God, must declare

^b Articl. 12. of good workes.

^c Apolog. cap. 20. diuif. 3.
^d Exod, 20.

c Deut. 6. 11.

a Psal. 78. 22.

32.

Heb. 4. 1.

a Mat. 1. 6.

b Psal. 116. 10.

clare their faith by obedience to his commaundements; and therefore he saith in an other place.^c Beware thou forget not the Lorde thy God, not keeping his commandements &c. which sheweth plainly, that where disobedience is there is no faith; for how can he haue faith, that forgetteth him, in whom hee should beleue. Hereupon, all their disobedience, rebelling and prouoking of God in the wilderness, is said to be this; ^f *They beleue not God.* And this doth Moises aime at, when hee saith; *Thou hast set up the Lord this day to be thy God, and to walke in his waies, and to keepe his ordinances &c.* whereby it appeareth, that vnto faith in couenancing with G O D, this is an inseperable consequent: that if we embrace God by faith, we ought to follow his commandements by our deeds, and he that doth not this latter bewraith that he hath not, with a true hart and faith receiued the former: Therefore the prophets which expound the law, in the person of God say thus: ^a *A sonne honoureth his father and a seruant his Master; If then I bee a father, where is my honour? and if I be a master where is my feare &c.* Nowe we know that wee are sonnes no way but by faith: Therefore this prophet intendeth, that we are not ioined to the Lorde by faith, either as his people, children or seruants, or that hee is our God, father and Lorde, except our deedes shew the vnfainednes of our faith, in honor and feare. Therefore saith an other prophet: ^b *I beleued and therefore I spake,* making it almost assured thing, that a liuely faith, cannot bee secrete and idle, but will shewe it selfe, by the outwarde deedes and namely profession. Therefore a iust and righteous man

man in the prophets is thus described: ^a *The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement, for the law of his God is in his heart &c.* Who is righteous, but the beleeuers, and how are we righteous but by faith? this teacheth then, that the beleeuers, hauing the law of his God in his heart, cannot but bring foorth good workes, both in worde and in deed: euen as the vnbeleuer cannot bring forth any other but euill deeds: therefore by the prophetes, euill doers and beleeuers are made contraries, as it is written: ^b *Euill doers shall be cut off: but they which waite vpon the Lord shall inherite the lande.* And againe, ^c *Many sorrowes come to the wicked, but he that trusteth in the Lord, mercie shal passe him.*

^a Psal. 37. 30.^b Verse 9.^c Psal. 32. 10.

But the Gospell doeth shewe this, yet more brightly, as namely where it is said: ^d *In Iesus Christ neyther circumcision, auaieth any thing, neither vncircumcision, but faith which worketh by loue:* that is to say, faith doeth not onely take holde on Christ, for righteoufnes: but also buddeth out before God and man, the sweet blossoms of loue, in the workes of pietie and honestie. And therefore Christ challengeth them for no beleeuers in him, which walke disobediently, saying: ^e *Why call ye mee master, master, and do not the things that I speake.* Whereupon the blessed Apostle is not afeard to say, that he which is not a new man in holines & righteoufnesse, but runneth greedily after his lusts in wickednesse, hath not ^f learned Christ as the truth is in Iesus. And S. Iohn speaking of the hope of Gods children, what they shalbe at the ioyful appearance of Christ: constantly

^d Gal. 5. 6.^e Luk. 6. 46.^f Eph. 4. 10. 11.

The holy scripture the perfect touchstone of Gods word.

affirmeth, thatⁱ euerie man who hath this hope, *purgeth himselfe euen as he is pure.* And againe,^k *In this are the children of God knowne, & the children of the Deuil: whosoever doth not righteousnes is not of God, neither he that loueth not his brother.* So that as clearely as the sunne is seene to shine in the middest of the day: it is most apparant both by Abraham, Moses, and the prophetes and also by Christ and his Apostles, that our faith and doctrine taught in England touching workes, is most sound and catholicke: namely that works necessarily follow faith, declare it to be a true and a liuely faith, and he that liueth licentiously and wickedly hath not faith.

The ninth Article, of the meanes of religion,
which is the word of God.

- 9 *The word of God, is the onely & perfect rule of religion: teaching all things whatsoeuer is necessarie vnto saluation, and the same is fully, wholly, and onely contained in the holy and canonicall scriptures of the old and new testament.*

IN this Article it is first necessary to know distinctly what is this word of God. For some men confound this with the second person in the trinitie, because the sonne of God is called the word by the holy Euangelist^a S. Iohn. Where they are to know, that we consider in God two things, what hee is in himselfe, and what outwardly he doth or commeth from him. Now the worde which is the sonne of God which is the second person in the trinitie, is alwaies

waies in God, verie God as we truely say, *The father, the word, (or the sonne) and the holy ghost are ouer the same God.* But the word of God which wee heere speake of, is the knowledge and reuelation of Gods wil touching godlinesse: therfore called Gods word; because it commeth not, nor can come by the will or vnderstanding of man, or any creature: but by God himselfe is deliuered to his saintes, as it were spoken by Almighty God: as wee see in our first parente ^b Adam, after his fall, hee was deade in ^b Gen. 3. sinne, he had no will, wit nor vnderstanding, touching saluation: till God called him and taught him by his word, and gaue him the promise of Christ, saying: *The seed of the woman should breake the serpentes head.* For which cause it is called *The mystery of Gods will.* Which God in diuers maners & in diuers times hath reueiled to his church, ^d *In darke speeches by* ^d Numb. 12. *dreames and vision, & openly and plainly as vnto Moses,* ^{c. 7. 8.} *and by inspiration of the holy Ghost.* Of which it is thus written: ^e *At sundrie times & in diuers manners God* ^e Heb. 1. 1. 2. *spake in the olde time to our fathers by the prophetes: in these last dayes he hath spoken to vs by his son.* And therefore these phraes in the prophets are plentiful. *The* ^f *Lord hath said: The word of the Lord came &c.* And ^f Esai. 1. ^{Hier. 1.} many such like as all men know, which are acquainted with the holy scripture. Now this being vnderstood, we are to obserue in this Article two things: *The use and power of this word, and the true touchstone how we may know, or where we may find this word.* The first is touching religion, that Gods word is the only rule thereof, which onely teacheth the doctrine of righteousness and saluation. And this is verie well

to be seene in the storie of Abraham, that he had no
 fauour of religion, before God taught him by his
 word, neither can wee find that he added any thing
 of his owne. And this will euidently appeare if you
 consider how God first preached vnto him^a the gos-
 pell, and so from ^b time to time reuealed more and
 more vnto him : and that God acknowledged him to
 bee a ^c prophet & such an one, as would ^d command
 his sonnes, and his household after him, that they
 keepe the way of the Lord. What is all this els, but
 that God by his word taught him the true religion
 and godlinesse, what he should beleue and doe. As
 for Moses, he maketh the word of God so absolute
 a rule, that the Church ought not ^e to put any thing
 to it, nor take any thing from it, and the prophets are
 also verie confident in this point, saying : ^f *Euerie
 word of God is pure, put nothing to his word, least hee re-
 proueth thee, and thou be found a lyer.* And the reason of
 this perfection is plaine, because it maketh, ^g *a man
 to vnderstand righteousness and iudgement, and equitie,
 and euerie good path,* and to exclude all mens inuen-
 tions from ordaining any part of religion, God saith
 by his prophets, that ^h *The wisdom of the wise shall
 perish, because their feare toward God was taught by the
 precept of men.* Which Christ intepreteth to this
 sence : ⁱ *That they worshipped God in vaine, teaching
 for doctrines, mens preceptes.* If this suffice, not then
 let vs heare this point in expresse wordes of the Pro-
 phet : ^k *The law of the Lord is perfect conuerting the
 soule.* So likewise our Sauour Christ in the gos-
 pell gaue to his Apostles and Church no other thing
 but the ^l *worde, which God his father gaue him:* pro-
 nouncing

^a Gal. 3. 8.

Gen. 12. 1. 2. 3.

^b Cap. 15. & 17
& 18.^c Gen. 20. 7.^d Cap. 18. 19.^e Deut. 4. 2.^f Prouerb. 30. 5^g Cap. 2. 1. 9.^h Esai. 29. 13.ⁱ Mat. 15. 9.^k Psal. 19. 7.^l Ioh. 17. 8.

nouncing, that this is ^m *The truth by which they should be sanctified* ⁿ *made cleane,* ^o *and free from sin,* ^p *and by hearing thereof they might haue euerlasting life.* Therefore the Apostles finding the absolute sufficiencie thereof, doe forsake all wisdom of men for the same, calling it the words of eternall life.^q Hereof it is that Saint Iames saith: ^r *Be swift to heare, and slow to speake,* because wee men must not put forth our owne wisdom, in matters of faith and religion, but submit our selues to learne of God: as he after expoundeth, saying ^r *Receiue with meeknesse the word that is grafted in you, which is able to saue your soules.* And thereupon Saint Paule condemneth all shewes of ^r *wisdom in voluntarie religion, after the commandment and doctrines of men,* giuing charge that no man ^u *spoele vs through philosophie and vaine deceite,* according to the traditions of men, according to the rudiments of the world, and not after Christ. And the ground of this, is this, that in ^x *Christ are hid all the treasures of wisdom and knowledge.* Now as touching the second point which is the touchstone to trie the word of God, where and how to find and know it. This is *The holy inspired writings of the olde and new Testament*: wherein is contained all the word of God touching religion, necessarie for the Church and Gods elect to know for their saluation. Which although it were not written in the time of Abraham and of the fathers, but after by Moses, the Prophetes, the Apostles, and Euangelistes: yet is it so absolute a rule and canon, that wee ought not to belecue any thing of faith and religion

^m Vers. 17.

ⁿ Cap. 15. 3.

^o Cap. 8. 31. 32

^p Cap. 5. 24.

^q Cap. 6. 68.

^r Cap. 1. 19.

^r Vers. 21.

^r Coloss. 2. 22.

23.

^u Vers. 8.

^x Vers. 3.

touching saluation, to be or to haue beene the word of God which may not be rightly gathered, taught or proued, confirmed or allowed by the writings of Moses and the prophets in the old testament, and in the new testament by the Euangelistes and Apostles of Iesus Christ. And this will appeare verie euidently to the conscience of all faithful and wise hearted Christians, if they consider what the spirite of God teacheth in all these times. For the first (a most glorious writer) was the ^a finger of God, writing the ten wordes in two tables. Then Moses by his direction, wrote all the ^b words of the Lord, and a little before his death he wrote the whole ^c law and deliuered it to the priestes the sonnes of Leui. So that then and from thenceforth the law written became the canon of the Church, and the onely rule to measure religion by, as may appeare, because it was published in this sort : ^d *Cursed bee he that confirmeth not all the wordes of this law, to do them*, ^e which is interpreted to bee the commandementes and ordinaunces of the Lord, written in the booke of the law. And Ioshuah being of the same times, knowing it to bee such an absolute rule, chargeth the people a little before his death, ^f *to obserue and do all that is written in the booke of the law of Moses, that they turne not therefrom to the right hand nor to the left*. By which it appeareth that in his time the writings of Moses were this touchston, to know the word of God, & as it were the arke of God, wherein the tables of the couenant written with the finger of God were kept : which will somewhat more be seene, if you consider with me, that in Moses writings, and in and by nothing els, we learne
all

^a Deut. 5. 22.

^b Exod. 24. 4.

^c Deut. 31. 9.

^d Deut. 27. 26.

^e Cap. 30. 10.

^f Ioshua. 23. 6.

all the word of God, reuealed and made knowne to the Church, not onely touching the creation and olde world, but also concerning Abraham, Isaack, & Iacob, and whatsoeuer God spake & would haue to be knowen to be his word in his time, which hee committed to writing for the perpetuall vse of the people of God. And after him, God added the pen of the prophets, for the more perfect manifestation of this word, and misterie of Gods will: and yet so as nothing in substance did differ from the written law of Moses. Therefore the prophetes pronounce the same writings to be a most perfect Canon, not to be added to nor taken from, saying after this manner:

^aTo the law and to the testimony, if they speak not according to this word, it is because there is no light in the.

^a Esa. 8. 20.

And againe, *^bRemember the law of Moses my seruant, which I commanded him in Horeb, for all Israel, the statutes and iudgements.*

^b Malach. 4. 4.

Here you see that the prophets hauing the same spirite of truth to leade them and their pen, which Moses had in his writings, auouch the perfection of Gods word in Moses bookes: so farre as they would be vnderstood, to doe or speake nothing that should not agree vnto that worde, so written, and whosoever did otherwise had not the light in him. Now because, Moses and the prophets agreed in their writings, in declaring and making manifest the same truth and word of God, which he would haue to be the knowen canon and rule of religion: Our Sauour Christ reiecteth all ^cnew deuises, writing, traditions and customes of men, & sendeth vs to the ^dlaw and the prophets, bidding vs to ^esearch the scriptures. Which also to bee a most certaine

^c Math. 15. 3.

^d Luk. 16. 29.

^e cap. 24. 44.

^c Ioh. 5. 39.

a 2. Tim. 3. 16. taine rule, Saint Peter saith: *We haue a most sure worde of the prophets.* And Saint Paul, ^a *The whole scripture is giuen by inspiration of God, and is profitable to teach vs that the man of God may be absolute, being made perfect vnto all good workes.* What can be a more perfect rule or touchstone, then that which is most sure, inspired of God, profitable euery way in righteousness, by which a man may be absolute & perfect vnto all good workes. And hereof it commeth, that the writings of the new testament are not a new Canon or additament of rule in religion, but onely a more plaine reuelation, & fulfilling of that which was before taught by Moses and the prophetes, and therefore you shal find that Christ and the Apostles euery where do approue their doctrine by the testimonies of the scriptures, of the olde testament. Wherefore
 b Rom. 16. 26. Paul acknowledgeth, that ^b God commanded the preaching of the gospell to bee by the scriptures of
 c A ct. 3. 22. 24. the prophets, and Peter ^c appealeth to Moses and to all the prophets from Samuel and thenceforth, that they foretold of those daies, that is of the time of the gospell, and the things which should bee manifested therein. And therefore Paul protested that he ^d witnessed both to small and great, no other things then those which the prophets and Moses did say should come. Wherefore the whole scriptures of the olde and new testament, is one and the same rule of religion: Although peraduētūre (as is before declared) there may be some difference in ceremony and manner of gouernment, yet is the first euen in those thinges a witnesse of the last, and the last a true and faithfull expounder and fulfiller of the first. Hereof
 d Cap. 26. 22. it

it is that Mathew and the other Euangelists do confirm all the doctrine and doings of Christ, by severall scriptures. Yea those things which in forme & order differ, are yet proued, that so they ought to be by Moses and the prophetes as the ministerie of ^a Math. 3. 3. Iohn Baptist, ^b and of the Apostles, ^c the priesthood ^b Act. 2. 16. of Christ, and his changing of the lawe, ^c prouiding ^c Heb. 7. 1. 12. ^d 1. Cor. 9. 13. for the ministerie, though not by tithes, and many such like. But as for the most substantiall parts of the doctrine of faith and saluation, I hope it shal appeare to the godly Christian, by reading this Chapter throughout, that there is but one canon and rule of truth. Therefore to conclude, let the reader obserue, that this writing of Gods word is done by the spirit of God, to this vse and ende, that we might be sure to know, and how to trie, and finde out, what is the worde of God, by examining all things, wee heare, by the Canon of the scripture. As did ^e the ^e Act. 17. 11. noble men of Berea. Wherefore Saint ^f Luke affirmeth, that the ende of this writing was, that wee might acknowledge *the certaintie of those things whereof wee haue bene instructed.* And Saint Paule saith, that for the Church ^g it was a sure thing, and ^g Philip. 3. 1. this sure thing is expounded by the Euangelist, who sayth: ^h *These things are written, that yee might beleeue that Iesus is the Christ the sonne of God, and that in beleeuing yee might haue life through his name.* Therefore as Moyse which first wrote, shewed the absolutenessse of this Canon of Gods worde written by ⁱ forbidding all adding to and taking ⁱ Deut. 4. 2. from: So the last booke of this Canon, scaleth

Our religion is one with Abrah. Moses, the prophets, &c.

e Reuelat. 22.
18.

vp all the writings of God with the like admonition : saying, ^c *I protest to euerie one that heareth the wordes of the prophesie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.*

b Artic. 20. of
the authoritie
of the church.
c Artic. 6. the
doctrine of
holy scripture.

Now in both partes of this Article, agreeing to all these testimonies of holy scripture, is the iudgement and profession of the Church of England. For we say : ^b *It is not lawfull for the Church to ordaine any thing, that is contrarie to Gods worde, written :* ^c *Holy scripture containeth all things necessarie to saluation : so that whatsoeuer is not read therein, nor may be proued thereby, is not to be required of any man, that it should be beleeued as an article of the faith, or bee thought requisite and necessarie to saluation &c.* ^d *We receiue and embrace all the Canonickall scriptures, both of the old and new testament &c. they bee the verie sure and infallible rule, whereby may be tried: Whether the Church do swarue or erre ; and whereunto all ecclesiasticall doctrine, ought to bee called to account : and that against these scriptures neyther law, nor ordinance, nor any custome ought to be heard, &c.* In all which wee doe acknowledge, this most absolute canon of Gods word : agreeing with *Abraham, Moses, the Prophets, Christ, and his Apostles.*

d Apolog. cap.
9. diuif. I.

The

The tenth Article of the people who follow
the right religion : that is, the Church of God.

- 10 *There is but one Church of God, and the same is catholike and spread ouer all the world, holding onely the true faith of Christ : and it is made visible and knowne by the profession of the same faith : which is in the preaching of the pure word of God, and right administration of his holy sacraments.*

IN this Article is a double description of Christes Church, first in regard of the nature, and second, in regard of the visible marks. The nature is in three things, vnitie, and vniuersalitie, and faith: The marks are declared by their profession, which is preaching and administering the word & sacraments. By vnitie wee vnderstand, that God hath not diuers Churches of diuers sectes, in diuers places or times, but howsoeuer times and places may haue some externall and temporal differences, yet in all times and places, the people whom God alloweth and accepteth to bee his church, are but one mysticall bodie, wherof Christ is the head : and as it were one sheep-fold, wherof Christ alone is sheapheard. And therefore the Church of the fathers before the law, & the Church of the Iewes vnder the law, and of the gentiles vnder the gospell, are not three Churches but one, in one felowship with God, by one Sauour Iesus Christ as it is written : ^a *That in the dispensation of the fulnes of times, he might gather in one all things* a Ephes. 1.10.

O 2 both

Our religion is one with Abrah. Mos. the proph. & Apost.

both which are in heauen and which are in earth, euen in Christ. Then must it needs follow, that distance and difference of time & place, nation, or language, doth

a A&t. 15. 9.

not disanul this vntie, so long as it may be said: God put no difference between them and vs after that by faith he had purified their hearts.

By vniuersalitie we vnderstand that the Church is not tied vnto any one place person, nation, or language, citie or countrie, but as

b A&t. 10. 31.

Saint Peter saith: ^b In euerie nation hee that feareth God and worketh righteousness is accepted with him.

How be it in the dispensation of times, there is some difference: for it pleased God for the wickednesse of the nations, for a time to place his holy oracles & couenantes in that one nation of the Iewes, vntill these last daies, when Christ came and tooke away the partition wall, and opened the kingdome of heauen for all people to enter in, and to bee made one church with the Iewes. Yet although the sinnes of the gentils did shut them out for a season: God so disposed it that the time of the fathers and Moses & the prophets do witness that now in the end of the worlde they should bee admitted into the same fellowship, and no nation barred from being of the Church of God. The last point in the nature of the church is the chiefeft, without which they cannot be the church: for it is Christ ^c that bringeth vs to

c 1. Pet. 3. 18.

d Ephe. 2. 18.

God. And as S. Paul saith, ^d we both (that is, Iewes & gentils) haue an entrance to the father by one spirit.

Therefore this is the true, proper and onely being & nature of the church: That ^e we are all the sonnes of

e Gal. 3. 26.

f 1. Ioh. 1. 3.

God by faith in Iesus Christ, & haue ^f fellowship one with another, in the fellowship which we haue with the father,

and

and with his sonne Iesus Christ. Now this faith and fellowship doth appeare to the world by our profession, & that is commonly seene and discerned in all constituted churches by these two marks, *Gods word and sacraments.* And this thou mayest directly learne in the story of Abraham, first for the nature of the church, where God preached the gospell to him, there he describeth what it should be: First the vniuersalitie, when he saith, all nations or families of the earth: secondly the vnitie, whē he propoundeth thē vnited in one seed, in one & the same happines. And lastly seeing that this seed is Christ, and this happines is the blessed estate wee haue in the fellowship with God, in whose presence as the 3 psalme saith, *is the fulnes of ioy.* It must needs follow, that God here in taught Abraham, that this should be the nature of his church, *To bee in his fauour by faith in Iesus Christ.* This verie thing in all these three respectes, was further shewed him, ^h in the change of his name, & addition of circumcision, as is plainly expounded by S. Paul in the fourth to the Romanes. Then as touching the marks, Abraham professed the true and liuing God & faith in Iesus Christ: which is testified ⁱ by teaching his familie the way of the Lord, that is, the word of God & sacraments, by his altar, circumcision & sacrifices: & so was Abrahams house known to be the visible church of God as it is written: ^k *God is with thee in all that thou doest.* And verily such ^l is the church of England, which hauing bin taught of God as Abraham was, doth also beleeu concerning the Church of God in the verie same maner: For we say, that ¹ *We beleeu that there is one Church*

^g Psal. 16. 11.

^h Gen. 17.

ⁱ Gen. 18.
& 12. & 15.

^k Gen. 20. 22.
^l 1 Cor. 14. 25.

¹ Apolog. part.

Our religion one with Abraham, Moses, the prophets, &c. of God, and that the same is not shut up (as in times past among the Jewes) into some one corner or kingdome, but that it is catholike and vniuersall dispersed through out the whole world. So that there is now no nation which may truely complaine, that they be shut out and may not bee one of the church & people of God: and that this Church is the kingdome, the bodie and the spouse of Christ, and that Christ alone is the prince of this kingdome, and that Christ alone is the head of this bodie, and that Christ alone is the bridegroom of this spouse. And againe: ^a The visible church of Christ is a congregation of faithfull men, in the which the pure worde of God is preached, and the sacraments bee duely ministred, according to Christes ordinance &c. Which our beliefe (if you marke it) nothing differeth from that of Abrahams time, and is further confirmed by Moses.

a Artic. 19. of
the church.

b 1. Cor. 10.
1.2.

c Deut. 32. 43.
d Rom. 15. 10.

e Deut. 4.
vers. 6.
f Exod. 12.

Moses taught Israel this vnitie and fellowship^b of faith in one Church: when hee gaue them^b all one spirituall Manna, and made them all drinke of the spirituall rocke, which followed them, which rocke was Christ, and he taught them that there should be an vniuersalitie; namely that the gentils should bee of the church as well as they, & together with them, where he saith, ^c Sing ye gentils with his people, Which the^d Apostle doth interpret to meane the calling & ingrafting of all nations, into the same fellowship of the Church. The markes are cleare in his time. For they had the preaching of^e Gods word and nothing els, and the administration of such sacraments as God did ordaine for that time, as the^f passeouer and other sacrifices: therefore Moses taught & constituted no other church then is before described.

But

But the Prophets open this matter more fully in many places, but I wil onely recite that where God saith concerning Christ ^g: *It is a small thing that thou* ^g *Esaï. 49. 6.*
shouldest be my seruant, to raise vp the tribes of Iacob, & to restore the desolations of Israel: I wil also giue thee for a light, that thou mayest be my saluation vnto the ende of the world. Where is plaine to be seene the vniuersalitie of the Church, in that all nations are restored in and by Christ as well as the Iewes, the vnitie and fellowship with God is plaine in that, one Christ saueueth Iewes and gentils. Wherefore in anohter place it is said ^h: *In that day there shalbe a fountaine opened to* ^h *Zachar. 13. 1*
the house of Dauid, and to the inhabitants of Hierusalem, for sinne and for uncleanesse: And in that day shal their ⁱ *Cap. 14. 8.*
waters of life go out from Hierusalem, halfe of them toward the east sea, and halfe of them toward the vtermoſt sea, and shalbe both in sommer & winter. And the Lord shalbe king ouer all the earth: in that day shall there bee one Lord, and his name shalbe one. What is this fountaine but Christ which is of the house of Dauid, and what is the opening of this fountaine and flowing of waters, but the preaching of the gospell, as the prophets also say: ^k *The law shall go forth of Sion, and the* ^k *Esaï. 2. 3.*
word of the Lord out of Hierusalem. What is this east and vtermoſt sea, this one Lord and king of all the earth. But that the Church should be made vniuersall and one in Christ, being of one faith throughout the world. And they note out the visible markes of the church: first the preaching of Gods pure word, where prophesying of the church of the gentils it is said ^l: *Many nations shall come and say, come* ^l *Micah. 4. 2.*
and let vs go vp to the mountaine of the Lord, and to the
house

Our religion one with Abrah. Mos. the proph. & Apostles.

house of the God of Iacob, and hee will teach vs his waies and we will walke in his pathes, &c. And concerning

^a Malac. 3.3.

the sacraments: *Christ^a shall sit downe to trie and fine the siluer, hee shall euen fine the sonnes of Leui, and purifie them as golde and siluer, that they may bring offerings vnto the Lord in righteousness &c.* Whereby is taught, that where God gathereth his Church by Christ, there he placeth his word, and there he teacheth them to worship him aright, which as it was by offerings in the law, so it is by sacraments in the gospell: therefore by these thinges they are to bee discerned. For when these thinges fayled, and the people^b cast of Gods word, and his ordinaunces in sacrifices and sacraments, God cast them out of his sight, and out of his grace, as a people without the true markes of Gods church.

^b Esai. 5.24.

Hier. 16.10, 11

Hos. 8, & 1. & 2.

^c Joh. 10.18.

In the gospel this vniuersality and vnity in the nature of the church is taught, where Christ saith: *other sheepe I haue also which are not of this fold: them also must I bring, and they shall heare my voice: and there shalbe one shepheard and one fold.* Where when he saith other sheepe not of this fold, he signifieth that in election and promise the gentiles should bee of the Church: this noteth the vniuersalitie, and when he saith hee will bring them and they shall heare his voice, he vnderstandeth their calling, and ingrafting into the same church in the same vnitie of faith.

^d Math. 28.19.

^e Eph. 3.6.

And lastly it should be but one, as one folde vnder shepheard: which he expoundeth where he sendeth^d his Apostles to teach all nations. The end whereof (as the Apostle^e teacheth) is that the gentils shold be inheritors also, and of the same bodie & partakers of

of his promise in Christ by the gospel. For which cause it is said. *There is neither Jewe nor Grecian,* ^{g Gal. 3. 28.} bond nor free, *ther is neither male nor female, for ye are all one in Christ Iesus*, that is to say, there is no exception of countrie, estate or sex, but if they beleue in Christ Iesus, they are all of the same true and catholike church as citizens of the same citie, children of the same house, & stones of the same building, built vpon the foundation of the Apostles and Prophets, Iesus Christ being the chiefe corner stone. The outward markes are set vpon this church thus, when the Apostles preached. *Then they that gladly receiued his worde were baptized, and the same day were added to the church about three thousand soules, and they continued in the Apostles doctrine and fellowship, and breaking of bread and prayers.* Where you may see, that the doctrine of the Apostles, which is the woord of God, and the sacraments, are markes of seperation, to discerne the church of Christ frō others. Hereof it is, that S. Paul cōmendeth the church of Colosse, to haue the right badge of gods people, where he said, that in his spirit, *he saw* ^b *there good order & stedfast faith in Christ:* for ^a *amongst other things the due administratiō of the sacraments, was a good note of their good order,* as in the contrary the ^c *Corinthians are reprobued:* & that the right preaching & profession of Christ sheweth their stedfast faith, the Romanes, and the Thessalonians are greatly extolled by this marke, that ^d *their faith was published throughout the whole world, & spread abroad in all quarters.* And that you may perceiue the vertue of these markes, and first for the preaching of the pure word of God, harkē what the holy Apostle affirmeth, *when the ministers* ^e *prophecie* (that is preach) ^{c 1. Cor. 14. 24. 25.}

If there come in one, that beleeueth not, or vnllearned, (that is, who neuer knewe the difference of the church of God from others) he is rebuked of all men, he is iudged of all (that is, all the preaching ministerie, by the pure word of God, do shew him his wretched and euill estate) and so are the secrets of his hart made manifest, and so hee will fall downe with his face, and worshippe God, and say plainely, that God is in you of a truth. What is all this? but that he discerneth by the preaching, that they are a people among whom God dwelleth, that is to say the *visible church of God*: The like he teacheth vs of the sacraments, where he saith,

1. Cor. 10. 21. ^f You cannot drinke the cup of the Lord, and the cup of the diuels &c. which words manifestly teach, that the sacraments are such a marke, proper to the church, that they which be in the church and partakers thereof, must seperate themselues from all pollutions of idolatrie and abominations of the heathen and wicked men, and to be knownen to bee of the visible church of God by the right vse and celebration of
2. 1. Cor. 11. 26. Christes holie misteries: as it is also written, ^a As often as you eat this bread and drinke this cup, ye shew the Lords death till he come: When then the true English Christian shall see that both in profession and practise, the church of England hath the verie nature of of the true church of G O D, and also by the true markes, it is visibly knownen and discerned, to be a right member of the vniuersall bodie of Christ: he shall haue great cause to glorifie almightie G O D, that hath vouchsafed him that mercie and honor, to be of that fellowship, which is with God the father and with his sonne Iesus Christ agreeing with Abraham,

ham, Moses, the Prophets, and with Christ and his Apostles.

The eleuenth article, of the exercises in religion, in generall : how to be vsed in the church.

11. *Wee ought to worship God onely, and namely to praie to him alone.*

THis article is plaine needing no explanation. And we may see it clerely in the story of Abraham, that he being called from the^b woorship of strange Gods ; for euer after woorshipped the onely true and liuing God : ^c to him he made his alter and called vpon his name, swore by his name, and in all religious woorship, as sacrifice, circumcision and voves, he did stil keepe himselfe alwaies to worship God onely. Such is the minde of the church of England . For we say : ^d *The Romish doctrine concerning purgatorie, pardons, worshipping, and adoration, as well of images as of reliques, and also inuocation of Saints, is a fond thing, vainely fayned, and groundd upon no warrant of Scripture, but rather repugnant to the word of God.* For hereby we vnderstande, that the Scripture teacheth, that wee should worship God onely and pray to him onely, and therefore we condemne al woorship and praiers, which are not made, giuen and directed to God onely, and therefore we commaunde the ten commandements to be read in our churches, to teach men to acknowledge one god and him onely to worship . Moses also (if we will heere him) sheweth the same truth. First in the affir-

^b Iosh. 24. 2. 3.

^c Gen. 12. ver. 14. & 15. & 17. & 6.

^d Artic. 22. of purgatorie.

- e Deut. 6, 13. matieue he saith : *c Thou shalt feare the Lord thy God and serue him and sweare by his name*, which wordes
- f Matth. 4, 10. our Sauior Christ^f alleaging in their meaning sheweth that they commaunde vs to worship and serue God onely. And in the negatiue Moses,^a testifying that God shewed the people no image of the likenesse of any thing whatsoeuer, forbiddeth them the making of all images of the likenesse of any thing whatsoeuer, and the worshipping of any such image or likenesse of any thing whatsoeuer, directing them in all causes to turne to him, to pray to him, and to blesse in his name. To this also accorde the Prophets, in whom God speaketh on this maner: ^b *Call upon mee &c. c I am the Lord this is my name, and my glorie will I not giue vnto another, neither my praise*
- d Cap. 45, 23. *to carued images: d I haue sworne by my selfe the worde is gone out of my mouth, in righteousness and shall not returne, That euerie knee shall bow vnto me, and euerie tongue shall sweare by mee.* And therefore on the one
- e Zepan. 1, 5. side hee reprooueth them, *e which woorship and sweare by the Lord and Malcham: that is, doe any way communicate Gods worship to others: and on the other side teacheth vs to pray onely to God, as it is written: f Trust in him alwaie yee people, power out your hartes vnto him, for GOD is our hope: g Let vs vvorship and fall downe and kneele before the Lorde our maker.*
- f Psal. 62, 8.
- g Psal. 95, 6.

h Matth. 6, 9.

And this is also the rule of the Gospell: as where our Sauior teacheth vs to pray: ^h *Our father which art in heauen &c.* saying when yee pray, pray after this maner, there you may perceiue all other excluded: For wee cannot say to any other, Our father which

which art in heauen, or *Thine is the kingdome, the power and the glorie*, therefore if this be the maner of prayer, wee must pray to none other but to God.

And the Apostles in their doct^rinⁱ called men from dumme idols to worship and serue the liuing God. i Act. 14. 15.
1. Thess. 1. 9.

And that I may not vse many wordes in so manifest a matter, I onely obserue this, that this phrase,

^k *Worship GOD*, in the newe Testament, shutteth out all creatures men and angels from all maner of k Reuel. 19. 10
& 22. 9.

religious worship: which seruice being due to him, should bee giuen or done to none other. And so it Act. 10. 25. 26.
Rom. 1. 23. 25.

is verie apparant, that in this article wee are of the most auncient and Catholike faith with Abraham, Moses, &c.

**The twelfth article, of certaine speciall exercises of religion, and markes of the church:
that is the Sacraments.**

12. *A Sacrament is a signe and a seale ordained of God, to assure vs, of the covenant of mercie, which is in Christ Iesus.*

And there be two, Baptisme and the supper of the Lord. The first is a signe and a seale of our first entrie, into the fellowship of God and his church, and of our adoption and regeneration. The seconde is a signe and a seale, of the communion of the bodie and bloud of Christ, continually strengthening vs and confirming vs, in all the graces of God vnto eternall life?

IN handling of this article, if I declare two things, (First that these three times of the fathers, of the law & of the gospel, agree in the description of the nature of a sacrament: and herein that these two: Baptisme and the Lords supper are only for the new Testament; and namely, according as they are here described & no otherwise: And secondly that herein the church of England agreeth with the holie scriptures of all these times, as a true obseruer of Gods woord therein:) I shall sufficiently prooue that the church of England holdeth the most auncient, true, and catholike faith. In the first there are three things to be shewed, the nature, the number, and the special difference of the sacraments. In the nature wee see what is general and common to all Sacraments: and this is in two points: who made them, and whereof they consist, the first is, they *are ordained of God*, and this is so farre off the nature of a sacrament, that none can be so, without God be the author: for who can giue man a special signe and seale of Gods fauor &c. but God himselfe: amongst men he is guilty of treason that will make a seale of a princes letters patents in the kings name, except he haue the seale deliuered him by the prince for that purpose: So and much more, for so much as God is more excellent and honorable, then any prince of the earth, and his will more vnsearchable, and the freedom and glory thereof, more hie and heauenlie; no man may or can, ordaine a sacrament, to assure vs of Gods good will, whereof he hath no warrant or authority from God.

** 1. Cor. 2, 11.*

For if (as the Apostle saith) *No man doth knowe the things of God, but the spirit of God?* surely much lesse

can

can any man ordaine a Sacrament which is such a thing, as by it we may be assured of Gods free grace and mercie in Iesus Christ. Therefore you shall find that in all times, the church (so long as it was obedient and not idolatrous) neuer aduentured to make a Sacrament : as you may see in Abraham , who had sacrifices and circumcision , although we may be assured, that by the spirit of prophesie, he was instructed in these things, yet shall you also find that he had an ^a expresse commandement . So Moses in all the four books of Exodus, Leviticus, Numbers, and Deuteronomie, sheweth plainly, that he ordained, neither passouer, nor any sacrifice, or other ordinance, but by expresse commandement of god. So the prophets when they shewed any signe of Gods good pleasure, they gaue it by his authoritie and assignement, as ^b Esaiah vnto Ahaz and vnto Ezekiah, ^c Elishah before Ahab &c. And this is Iohns Baptisme ^d by the commandement of God. And for the same Baptisme to be perpetuall in the church, and also the Lords supper, euerie one that readeth the new Testament, must needs be verie negligent, if he do not perceiue, when and where they were commanded of God.

^a Gen. 15. 9.
cap. 17. 9.

^b Cap. 7. 18. &
37. 22. 30. and
38. 7.
^c 1. King. 18.
^d Math. 3. 3. &
Ioh. 1. 33.
^e Luk. 22. 19.
1. Cor. 11. 23.
Matth. 28. 19.

Nowe the second thing in the nature of a Sacrament is whereof they consist, and this all men know to be of an outward thing, which may be seene and discerned by the senses : and of an heauenly and spirituall thing, which cannot be seene, but commended to the vnderstanding . The first is called a signe, because it is not there to serue according to his owne proper nature, but to an other special vse appointed of

Our religion is one with Abraham, Mos. the prophets, &c.

of God, that is, to represent an other thing which it selfe is not: and not onely to be a bare signe, but also such a signe as is a scale, which being set to a writing doth make it authentickall: so this is appointed to assure vs, of the partaking or hauing of the verie thing it selfe, which this outward signe doth signifie. The thing signified or sealed is the couenant of mercie, which is in Christ: which couenant is, that God promiseth forgiuenesse of sinnes, righteousnes and saluation, to all that belecue in Iesus Christ, as is taught out of the prophet Hieremie, in the ^aEpistle to the Hebrewes, and I say: In Iesus Christ, not onely because, that (as is taught to the Galathians) *The* ^b*couenant was confirmed of God in respect of Christ*: but also because, that (as is taught in the Epistle to the Hebrewes) ^c*by the death of Iesus Christ, wee receiue the promise of eternall inheritance*, and so the Testament our couenant is confirmed, by the death of him that made the Testament. And therefore the sacraments doo so represent and assure vnto our soules, this couenant, as they doo applie vnto vs his verie death, his bodie broken, and his bloud shed, as the perfect ratifying and establishing of the couenant: so that in receiuing the Sacraments, wee must by faith (as it were) wash our selues with his bloud, and feede vpon his bodie and bloud, to the sealing vp of our euerlasting saluation, in the assurance of the couenant. And here is to be obserued, that these thinges are to bee vnderstood distinctlie; the signe, the thing signified, and wherein the power and operation of the Sacrament consisteth. The signe is not changed
into

^a Heb. 10. 12.

16.

^b Gal. 3. 17.

^c Heb. 9. 15.

into the thing signified, neither hath it the nature power or operation of the thing signified, but onely representeth, & as a seal applieth the thing signified: Secondly the thing signified is the verie matter of our happines, which is to be in couenant with God, engrafted, cleansed, nourished and strengthened in Christ, vnto eternall life: but the power commeth of the institution, that as God hath ordained them to be signes and seales, so they are in deed: and the working is of the holy ghost, for he by his spirit doth make the effectuall in all beleeuers, for the strengthening of their faith in the holy couenant, and for the liuely applying and fruitfull feeling of the death, & bloudshedding of Iesus Christ the mediator thereof. And this is to be all and the onely nature of Sacraments, may appeare in all times.

And first in Abrahams time, there is ^a circumcision which is of the fathers, the signe whereof is the cutting of the foreskin of the flesh, and the signification is the couenant of God with Abraham, to bee his God and the God of his seede: It is not onely called a ^b signe of the couenant, but also ^c the couenant: thereby to shew that it is not only a bare signe or token, but also an assurance, as a firme seale. And so Saint Paule interpreteth it saying: ^d *After he receiued the signe of circumcision as a seale &c.* Againe, here are three distinct things; the signe is not turned into the couenant, neither hath it the nature and power nor the operation thereof. For the couenant is in the promise, and the signe doth represent that promise, and that promise respecting Christ, is the matter of Abrahams happinesse, by which hee

was

^a Gen. 17.

^b Vers. 11.

^c Vers. 10, 13.

^d Rom. 4. 11.

^a Esai. 41. 8.

was made and ^a called the friend of God. Who before this couenant in his fathers house could not but worship other Gods, and so was an enemy to God and therefore miserable. And this appeareth as the

^b Rom. 4. 9.
10. 11.

Apostle teacheth, because he ^b was iustified by faith in Christ before he was circumcised, and after received the signe of circumcision, as a seale of the righteousness of the faith, which he had when he was vncircumcised. Now the power, it had thus to worke as a signe and a seale, was of Gods institution, who ordained it to be such a signe and a seale: yet the operation and effect, was onely by the holy Ghost, for els all men circumcised should haue benee happy and saued: and therefore the Apostle teacheth

^c Cap. 2. 28. 29.

vs that he is not a ^c Jew, which is one outward, neither is that circumcision, which is outward in the flesh, but he is one within, and the circumcision is of the hart, in the spirit not in the letter, teaching thereby, that the outward worke of cutting the fore skin hath no effectually working, but when God by his spirit doeth circumcise the heart, according to that comfortable speech of Moses: ^d*The Lord thy God wil circumcise thine heart, and the heart of thy seed, that thou mayest loue the Lord thy God, with all thine heart, and with all thy soule, that thou maiest liue.*

^d Deut. 30. 6.

Now concerning the time of the law, the most memorable sacrament, is the Passeouer, whereof we

^e Exod. 12. 11.
13.

^e find the like description. For the lambe is sometime called a signe of the passeouer, & sometime the passeouer it selfe: to teach that it was both a signe and a seale. And this hauing his chiefe fulfilling in Christ,

^f 1. Cor. 5. 7.

the Apostle calleth ^f *Christ our passeouer*: to shew that the

the sacrament of the passeouer, did concerne the couenant of mercie in Christ. Now the institution being set forth, and in all sorts explained by God, as the other sacrament of circumcision doth shew the distinction of the thing signified in regarde of the nature power & operatiō, euē as is before said of the other, for if there were difference, the Lord would haue mentioned it by some word or other. The like teach the prophets of the sacrifice, as in the psalmes it is said: that the people make a ^g couenant with God by sacrifice. Where thou maiest perceiue the solemne acknowledging and auowching of the couenant was by sacrifice, as an outward signe testifying the agreement of both parties. And so God chargeth the people (in the time of Hieremie the prophet) ^h *h Hier. 34. 18.*
That they kept not the words of the couenant which they had made before him, when they cut the calfe in twain, & passed betweene the parts thereof. So then you see that the couenant & the wordes of the couenant is one thing, & the sacrifice is an other, euen a signe: yet not a naked & bare signe but also a seale ratifying the couenant. And therfore ⁱ Moses did sprinkle the bloud ⁱ *Exod. 24. 8.*
of the sacrifice on the people saying: Behold the bloud of the couenant, which the Lord hath made with you: which vse or power so to be, commeth of institution who ordained the sacrifice to that end. But the operation & effect to be onely of Gods spirit appeareth, because that this people, though couenancing by sacrifice, are found far frō the couenāt, as is plainly declared by the psalme & place of Ieremy before alleadged, which yet is further opened by ^k *Ezech. k Cap. 36. 27.*
by whom God saith: I wil put my spirit within you, and

Our religion is one with Abrah. Moses, the prophets, &c. cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

And in this maner are the sacraments described in
 a 1. Cor. 12. 13. the new testament : as namely where it is said : *By one spirit are we all baptised into one body, whether we be Jewes or Grecians, whether bond or free, and haue beene all made to drinke into one spirit.* Where this phrasē into one bodie, into one spirit, noteth the couenant of grace in Christ, that as members of one bodie, so are wee vnited in fellowship together, with God through Christ, by his spirite working faith in our hearts. *Baptized*, noteth the one sacrament; and *drinke*, noteth the other, which is the Lords supper; a part which is one signe, set for the whole which are two signes, bread and wine, eating and drinking. Now when he saith, *baptised into one bodie* : that sheweth the vse of baptisme, is to be a seale to confirme the couenant vnto vs, and not onely to bee a bare signe: and this phrasē, *drinke into one spirite*, doth argue the same thing of the Lords supper: but making mention of the spirit he sheweth that the effect and operation is of the holy ghost. So thē there be signs, the thing signified, and the power and operation of them both. The signes, water washing, bread wine, eating and drinking : the thing signified, the fellowship of the couenant which is in Christ. The power is of this : that God ordained this baptisme and supper of the Lord to bee signes of such importance, as to seale and confirme vnto vs the couenant of grace, but the operation is of the spirite of God, which maketh vs really, and in deede partakers of the things promised. So that there is no difference
 in

in our sacraments, from the sacramentes of the olde testament, and that you may perceiue it is euen so, examine with mee their institution. First Baptisme is ordained by these wordes: ^b *Go & teach all nations baptizing them in the name of the father and the sonne and the holy ghost.* And againe, ^c *Go yee into all the world and preach the gospell to euerie creature, hee that shall beleue and be baptised shalbe saued.* Here first the couenant is published by teaching and preaching: then the parties receiue the couenant by beliefe: and lastly the same is confirmed by baptisme. As in the practise may appeare. Peter preacheth Christ, the people are pricked in heart, asking what shall we do, and he teacheth them by these wordes: ^d *Repent and be baptised euerie one of you in the name of Iesus Christ for the remission of sins, and ye shall receiue the gift of the holy ghost.* Where the word ^e *Repent* noteth out the chaunge of the mind, not onely vnto amendment of life, but also by turning vnto God by beliefe, and therefore to declare the same, sometime beliefe is ioyned with it, as where it is said, ^f *Repent and beleue the gospell,* so that hereby hee biddeth them so to repent and conuert, as by faith they may receiue the couenant of grace in Christ: and then adding that they should bee baptised in the name of Christ for remission of sinnes, hee teacheth that baptisme should bee vnto them an assurance of that couenant which containeth remission of sinnes, which thing they should perceiue by the gift of the holy ghost, accompanying the same. Hereupon Philip ^g being demanded of baptisme by the Eunuch before hee

^b Math. 28. 19.

^c Mark. 16. 15, 16.

^d Act. 2. 22. 37. 38.

^e Metanoesare.

^f Mark. 1. 15.

^g Act. 8. 36. 37.

Our religion is one with Abraham, Mos. the Proph. &c.

baptized him required the acceptation of the covenant, by these wordes: *If thou beleeuest, thou mayest?* And least wee should thinke any power to bee in this sacrament, otherwise then the institution maketh it to bee a signe and a seale of the couenant, or that the worke wrought, that is the verie outward signe, being applyed by the minister, when he washeth or dippeth the person baptized, did effect the thing signified. Saint Peter doth^a expound it saying; *Baptisme doth saue vs. But howe? Not the putting away of the filth of the flesh, but in that a good conscience maketh request vnto God &c.* That is, it is not the outward washing or worke of the ministrie, but Gods spirit working in our hearts faith, with a good conscience receiuing the couenant, which saueth vs.

And in this sorte also Christ^b instituteth his supper, the holy cōmuniō. First taking bread & after thankgiuing breaking it he saith, *this is my bodie* and then taking the cup he saith: *This cup is the new testament in my blood.* Then secondly, for a commandement to his Church he saith, *doe this in remembrance of me, &c.* where ordaining a sacrament hee vseth such phrases and maner of speech, as God did in the same kind in the old testament: sometime calling the signe signifying by the name of the thing signified, as when he saith, *This is my bodie.* And sometime again, least we might thinke it made a further change, then was of old in the sacraments, he addeth, *Do this in remembrance of me:* by the latter making it a signe and holy memoriall of Christ and his couenant, and by the former making it more then a bare signe, euen a
seale

^a 1. Pet. 3. 21.

^b Luk. 22. 19

2. Cor. 11. 23.

seale of assurance vnto the faithfull beleeuers, with the same termes & order as the sacraments were ordained and instituted in the olde testament, as wee haue seene before in circumcision, the passeouer and the sacrifices. So then the signe, the thing signified, and the power and working, should remaine distinct in that verie manner and order, as is before declared in Baptisme and all the other sacraments.

Now if any man would here presse vpon mee the change of times, that therfore the sacraments of the new testament haue more power and vertue in the worke wrought, then they of the old: as though that now such a grace were in the outward action of the minister, ministring the Sacraments in due forme, as was not in the sacraments of the old testament. I answer that this can not be shewed by any wordes of the new testament. For if they alleadge that baptisme is intituled, by the verie worke it signifyeth: as it is called: *The washing of the newe birth*: and the bread in the Lordes supper is thus expressed by Christ: *This is my bodie*. Wee may answere that so and in the same sence, circumcision is called the couenant, and the lambe the passeouer. And as in the old testament God openeth his minde, when hee calleth the same circumcision by the name of a signe. So here doth the new Testament expresse the same meaning, as where Christ is said to sanctifie & cleanse his Church, *By the washing of water through the word*. Where the water is not vnderstoode to doe any thing of it selfe, but as it is ioyned to the word as a signe and seale therof: for Christ teacheth directly

Tit. 3. 5.

Ephes. 5. 26.

a Ioh. 15. 3.

directly that it is the ^a word that cleanseth vs. And as I shewed before Saint Peter saith, *It is not the putting away of the filth of the flesh,* (that is, the outward washing of water) *that sauerth vs.* And againe, Christ calling the cup the new testament in his bloud, doth also to open his mind, adde this, *as oft as wee drinke it we should doe it in remembrance of him.* And least we should dreame of a further power in our sacraments, then in them of the old, Saint Paule doth of purpose teach the contrarie to the Corinthians, shewing that the read sea and the cloud was vnto Israel

b 1 Cor. 10. 1.

that which baptisme vnto vs: saying, ^b *They were all baprized vnto Moses in the cloud and in the sea.* And that Manna and the rock was that vnto them, which the Lords supper is vnto vs, saying: *And did all eate the same spirituall meate, and did all drinke the same spirituall drinke, for they dranke of the spirituall rock, which followed them, and the rocke was Christ.* Which may further appeare by his reason: notwithstanding these sacramentes they were ouerthrowne in the wildernesse: therefore they were but outward signes and seales effectuall onely in the beleeuers, as is expounded, Heb. 4. 2. which being compared vnto vs by an equall comparison, when he saith, *These are ensamples to us, &c.* And againe, *Now all these came vnto them for ensamples, & were written to admonish vs.* It must needs bee, that he maketh the vertue of the sacraments of both times equal, seeing that giuing the same termes to those sacraments which are giuen vnto ours: he inferreth that if we doe as they did, wee shall haue the same punishment. And it soundeth

Vers. 6. 11.

c Vers. 16. 17.

that way that he saith a little ^c after, that we by eating
of

of our sacrament of the Lords supper, are partakers of the bodie and blood of Christ and all members in one bodie. And that they which ^b eat of their sacrifice, were also partakers of the alter: that is of the good graces of God in Iesus Christ of whom the ^c alter was a figure. Therefore it cannot be that a greater grace or vertue should bee in the sacraments of the new Testament, aboue the sacraments of the old. And where as some thinke, that in the Lords supper the bread is changed into the bodie of Christ, and so consequently there should bee a great difference, from the old sacraments: this may not onelie be ouerthrowne, by this, that Christ followeth the same order and termes, in instituting of these which were vsed, in the institution of the other, as is already sufficiently declared: but also because the holie ghost by diuers other arguments doth make this most apparant, namely that the signe remaineth distinct from the thing signified, and neuer changed into the same; First hee saith: ^d *As often as yee eat this bread and drinke this cup, ye shew the Lords death till hee come.* Where note, first: that in teaching vs the meaning of this Sacrament, hee telleth vs that it is a shewing of the Lordes death: a great oddes then from being his bodie. For it is one thing to shewe his death, and an other thing to make it his bodie: and least it might bee taken, that both might concur, hee openeth himselfe saying: *Till he come,* thereby teaching that this is an outward testimonie of his death till hee returne from heauen where he now is, for it cannot be said til he come, if he be there in presence: & yet more fully when he saith by eating

b vers. 18.

c Heb. 9. & 9.

cap. 13. 10. 15.

d 1. Cor. 11. 26

this bread &c. we shewe his death &c. which maketh it manifest that this eating and drinking is the Sacramental signe and this shewing of his death is the signification, and the reason till he come, that is, because he is absent in bodie, he hath left this sacramēt, as a pledge and seale of his death till he come againe
 aver. 26. 27. 28. in his bodie: and therefore he calleth it bread ^a three times in this place, and that euen then, when it is eating, after the words (as they say) of consecration. And last of all it is to be considered, that there is no ground or reason, reuiled by God in his woord, that the same maner of speech, in the same kinde of thing, in the new Testament, should differ from the old in signification and vse. Secondly, when he saith *This cup is the new Testament in my blood*, why may wee not as well take the cup to be changed into his blood, as to say the bread is changed? seeing there is no more exception in the one then there is in the other. Thirdly if the heauens must containe him (as saint ^b Peter saith) vntil the time that al things be restored, and that no where it is reuiled, that the consecrating of the bread and wine is accepted, how can there be his bodily presence? And to conclude, if he shall so come, as he was seene goe into heauen, (as the Angell ^c taught the Apostles) and that wee must ^d not belecue them which say *He is in secret places*, but as Christ teacheth, hee shall come as the lightning commeth out of the East, and shineth vnto the West: Then it must needs follow, that we cannot conser or vnderstand this any otherwise: but as the sacraments of the old Testament, so our sacraments of the new Testament, are onely signes and seales of
 the

^b Act. 3. 21.

^c Act. 1. 11.
^d Math. 24.
 26. 27.

the couenant of mercie in Christ Iesus : which the holie ghost doth vse as holy misteries, to stirre vp and quicken and encrease all good graces, and the worke of faith in vs, according to Gods free promise in the couenant. Now for the number of sacraments: That in the new Testament, there are and should bee but two Sacraments of the couenant: This will appeare if it be shewed that the old testamēt did shadow out these two onely, and that the new Testament commands no more. First for Baptisme; Saint Peter saith that the ^a Arke of Noe was a figure of our Baptisme: and Saint Paule ^b auowcheth that our Baptisme is come in the roome and place of circumcision. Secondly touching the Lords supper, Christ instituting it, after he had eat the passouer, did thereby declare, that the same succeeded the passouer, and that the passouer being fulfilled and finished by his death should giue place vnto his supper, or holy communion; which is confirmed by the practise of the Apostles, who euer after instructed the church to receyue this and leaue out that: as in the constituting of the feueral churches it doth & may appeare. Againē that place 1. Cor. 10. 1. 2. comparing the cloud, going through the read sea, the manna and rocke vnto our two Sacraments; sheweth plainly, that the equitie of Gods proceeding; which vnder the law was figured in these two sacraments, should bee preferued. Namely one, for the first entrie into the couenant, and an other, for the confirmation of the same; that although there were many, yet they had no more but the substance of these two, and therefore these two were to remaine perpetuall, and

^a 1. Pe. 3. 20. 21
^b Colof. 2. 11.
12.

be in as great value and vse vnto vs, as if they were manie. And I am fully perswaded, that no honest man, by any learning can shew any place pregnant, either in the olde or new Testament, for any other third, or fourth, or more to be shadowed out in like maner as these two. Now in the new Testament, it is apparant that these two are comāded: by that which is alreadie spoken. But that there bee no other, let a man examine whatsoeuer is or may bee pretended, by this diffinition of a Sacrament, and the holy scriptures wherein and whereby I haue declared and approoued the same, hee shal find they come short and beside the marke: for either, they lack a commande-mēt from god, or els an outward signe, or els are not declared signes of the couenant: As for example if any would make penance a Sacrament, he shall find that God commanded not penance by satisfaction, but onely the satisfaction, which is made alreadie by the blood of Christ, and there is no signe appointed by God thereunto, if any other will make orders a sacrament, he shall finde their wants the couenant of mercie; for that imposition of hands in orders is a signe of the grace of the ministerie, and not of the couenant of saluation. If some other should set foorth matrimonie for a sacrament, there wants a commandement to make it a signe: secondly it is in no place any otherwise, but as (infinite other things) a comparison, and similitude or metaphore: And so it may be truely said of any thing else, which is colourable thrust vpon the church, by the name of a sacrament.

Nowe lastly the difference betweene Baptisme and the Lords supper in sealing of the couenant, is
that

that Baptisme is for the first sanction of the couenant and entring into the church, *A seale of our adoption & regeneration*, this was circumcision to Abraham and his seed: and the cloud and read sea was this vnto all Israel, who were led by the hand of Moses. And that Baptisme might be for the first sanction of the couenant and entring into the church, the Apostles were ^a commanded to preach, and to receiue such as be-^a Match. 28,
 leeued, by Baptisme into the church: and so ^b they by ^b Act. 2. & 8, &
 10. & 13. &
 14. & c.
 this marke seperated the christians from others, whē they first wonne them to the gospell, as all examples of their practise do shew, so well knowen, as I neede not to reherse them. But for the other part, you haue for regeneration these woords: ^c *The washing of the* Tit. 3. 5.
new birth and the renewing of the holie ghost: and for a-
 doption these woords: ^d *Ye are all the sonnes of God* Gal. 3. 26. 27.
by faith in Christ Iesus: for all ye that are baptized into
Christ haue put on Christ. Where the putting on of
 Christ by Baptisme being alleaged to shew our be-
 ing Gods sons by faith, teacheth that Baptisme is a
 seale of our adoption. And for this also, Baptisme is
 but once ministred; because we once enter into the
 church, and are but once borne againe and adopted
 to be Gods children. Then as for the Lords supper,
 that it is a seale of our communion in the couenant,
 these words directly shew: ^e *The cup of blessing which* 1. Cor. 10,
we blesse, is it not the communion of the bloud of Christ? 16. 17.
the bread which we break is not the cōmunion of the body
of Christ? for we that are many are one bread & one body,
because we all are partakers of one bred: where it is called
 communion &c. because by this sacrament, we are
 confirmed in the participation of Christ, as by a true
 seale of the couenant, and assured to be of his my-

sticall bodie: As touching the continual strength we haue hereby; the often receauing doth notifie the same, and the kindnes of creatures, the maner of applying and the nature of working. For we being dailie subiect to sinne and weakenes, are here on, as on a banket to feede for our dailie inward strengthning, and bread and wine familiarly shew vs, that Christ is the bread from heauen, and his bloud is the ioyfull wine to glad mans hart; which when Christ biddeth vs to vse in remembrance of him, what is it else, but that, by the taking, eating, & drinking of these things for such an end, we should stirre vp our harts, in the assurance of the forgiuenes of sinnes, and of the continuall grace and mercie of God, which Paul confirmeth when he saith, *we shew the Lords death &c.* For by it we are confirmed, so that we thereby professe before all the world, that so we beleue and are assured that our sauiour will come againe to receiue vs into glorie. And in that it is called (as before) a communion with Christ, what other woorking can it haue, but to strengthen our faith, and to encrease in vs, euerie good gift by the spirit. And hereof the Apostle saith: *we are made to drinke into one spirit*: as if he should say, as we drink wine to cherish our fleshie hart; so here we haue a spirituall drinking of Christs blood, to cherish our soules vnto eternal life.

Thus you see the sweet consent of the old & new Testament touching the holie Sacraments; what they are in nature, how many ought to be vnder the gospell, and how these two differ in their special and particuler vse. The confession of the church of England is altogether so, and of the same consent. For as touching

1. Cor. 11.

1. Cor. 10.

1. Cor. 12.

touching the nature of a Sacrament we say the same in substance of truth: ^a *Sacraments ordained of Christ* ^b *Articl. 25. of the sacraments.* are not onely badges and tokens of Christian mens profession: but rather they be certaine sure witnesse: and effectuall signes of grace, and Gods good will towards vs, by the which he doth worke inuisibly in vs, and doth not onely quicken, but also strengthen and confirme our faith in him: and againe, ^b *Wee allow the Sacraments of the Church, that is to say, certaine holie signes and ceremonies which Christ would we should vse that by them hee might set before our eies, the misteries of our saluation, and might more strongly confirme the faith, which wee haue in his blood, and might seale his grace in our hartes, and in the same places there are no more but two sacraments acknowledged which properly ought to be called by that name, and as touching the speciall difference. First we say of Baptisme: ^a that It is a signe* ^a *Articl. 27.* and a seale of our new birth, whereby as by an instrument they that receaue Baptisme, are grafted into the church, the promises of forgiuenes of sinnes, and our adoption to be the sonnes of God, by the holie ghost are visibly signed and sealed &c. and of the Lords supper we say: ^b *The supper of the Lord, is not only a signe of the loue that Christians ought to haue among themselves: but rather it is a Sacrament of our redemption: In somuch that to such as rightly, woorthely and with faith receaue the same, the bread which wee breake, is a communion of the bodie of Christ, and likewise the cup of blessing is a communion of the blood of Christ.* If all these things be compared together with the Scriptures, you shall see, that they doo verie fitly agree: so that in the doctrine of the

Sakra-

Our religion is one with Abraham, Mos. the prophets, &c.

Sacraments, we are of the auncient faith of Gods elect, and of the holie vniuerfall church.

The thirteenth article, of the order of religious exercises, and seruice of God.

13. All religious exercises, as prayer and Sacramentes &c. ought to be done, in the tooenge or language, which the people best vnderstande, and as is most to edification.

HOW the pride & presumption of man brought this great plague of many languages into the worlde, and thereby great seperation of people and nations, and diuersities of religion, as ^c Moses doth declare the originall; so the story and experience of all times doo witnes. And as it caused great toile and contention among men: so it came to passe in tract of time, that the true religion was found but in one people and language, and that of Abraham and his seede the children of Israel. Howbeit when the fulnes of time was come, that the most glorious sonne of God our blessed Sauour, sanctified all nations vnto God by his death, then were all languages made ^d holie vnto the Lord, that *Euerie tooenge should confesse, that Iesus Christ is the Lord, vnto the glorie of God the father.* Therefore what people so euer it pleaseth God, to call to be of his church, and teacheth them his holie religion, the language of that very people, is made holie to the Lord, to talke of his woord, to confesse his name, to pray to his goodnes, & to celebrate his heauenly worship. This appeareth by

^c Gen. 11.

^d Phil. 2. 11.
Esaï 45. 23.

by the storie of Abraham, being an ^a Hebrew, coming of Heber, that God reuealed his worde vnto him and his seede in the Hebrew tongue. In that tongue which was to them naturall and knowne, he and they vsed all their prayers and holy exercises: and in that tongue did Moses & the prophets write all the oracles of God. Saue onely when Iudah was in captiuitie, Daniell wrote some Chapters which concerned the Chaldeans & all nations in that language of Calde, which they best vnderstoode, and fittest at that time for all nations, the Emperor of the world being of that language: and by mixture with other people the Hebrew writings of the prophetes, do somewhat fauour of the language of the people, among whom they dwelt. Therfore it doth appeare that God was carefull, as a matter best for the Churches edification, to haue his will reuealed vnto his people, in that tong they best vnderstood. So when all the world in all nations was called by the gospel, to know and worship the true and liuing God, then were the scriptures written in Greeke, (namely so much as then was written by the Apostles and Euangelistes) which language was at that time the most ^b common language of the worlde, in so much as all ^c nations are called Grecians in opposition to the Iewes and their language. Also God ^d endued his Apostles with the gift of diuers tongues, that euen in that gift it might bee made manifest, that all languages are sanctified in Christ, and that hee thought it need, that euery country & people should worship him in their owne language. And there-

^a Gen. 14. 13.

& 11. 16.

^b Act. 21. 37.

^c Gal. 3. 28.

^d Act. 2.

Our religion is one with Abrah. Moses, the prophets, &c.

e Dan. 7. 14.

f Cor. 14.

*g Apolog. cap.
18. diuif. 1.
Artic. 24. of
the common
prayers.*

fore the Prophet Daniel prophesying of these daies, directly saith : *e All people, nations and languages shall serue him.* Hereupon Saint Paul, least the vse of gift of many languages, should be abused, spendeth one *f* whole chapter about this matter : and therein teacheth, that it was most to edification, that the prayers and exercises of Gods worship, should bee in a language knowen to the vulgar and meaner sort of people, a thing so familiarly knowen, that I need not reapeate it. Therefore without any amplification in this point, I may conclude, that seeing the Church of England (both by practise as is seene in our dayly seruice of God) by the booke of common prayer, and also by our confession in the Apologie *g* and Articles of our religion, published for that purpose) doth allow no other but the vsuall language, best knowen to the people, as best to edification : it followeth that herein wee agree with the auncient and catholike riligion and order of Almightye God, and of his seruants Moses, the prophets and Apostles.

The 14. Article of libertie in religion, whether it take away any naturall comfort or duction among men.

14 *The true and catholike religion forbiddeth no man or woman of what calling soener, to marrie, so it bee in the Lord: and commaunderth all sortes of men, and that of all callings, as well ecclesiasticall as ciuill, to be subiect to the ciuill magistrate and*

and higher power: and to obey him in the Lord.

IN this Article are two specials as mariage and the dutie to the magistrate: which two may be as an instance for all of like sort: for in the first kind we vnderstand to be meats, times, & the maner & order of many things both ciuil and seruing to Gods worship, that they are al left free, so that in al these things, God and his word hath giuen free liberty, & not inthrall'd his Church, but onely requireth an orderly comely vse, directed to his glorie. And in the second sort is the duetie to parents, to husbands, to wiues, to children and such like that no man vnder the colour of religion cast away such dueties. Therefore I will onely speake of these two, which being well marked I hope the wise and carefull reader will see, what is the true duetie of religion in all. And first looke vpon ^a Abraham: he was a prophet, yet had he his first and second wife, and by vertue of Gods promise, ^{a Gen. 12. & 15 & 20 & 21. & 25.} when he said: *So shall thy seed be*, he was made strong, euen in his old daies to beget many children, and it was not an vncleane thing vnto him though hee were a prophet so to bee married. In Moses and his priesthood you see: that he being a prophet, ^b begat children, and the priests and Leuits had their wiues. ^{b 1. Cron. 23. 14.} So in the prophets it is found that they were not restrained from this benefite, for it is expressed that ^c Samuel and Ezechiel had wiues, and the children ^{c 1. Sam. 8. 1. Ezec. 24. 15. 16 2. King. 4. 1.} of the prophetes. And where Ieremie is forbidden, it is expressed, not to bee in regard he was a prophet; but onely because of the ^d troubles of his time: for which cause he is also forbidden the house of mourning ^{d Hier. 16. 2. 3. 5. 8.}

ning & of feasting : because that he might teach the people by such speeches, as by a figure in his example, there great calamitie, which hung ouer their heades.

^a Math. 8.14.

And in the new testament we know that the ^a Apostles had wiues before their calling, and it is nowhere expressed, that they were forbidden to keepe them afterwarde, but rather the contrarie, as where

^b 1. Cor. 9.5.

Paul saith : *Haue we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord and Cephas?* As touching the

^c 1. Tim. 3. &
Tit. 1.6.

ministers of the congregations, they were so farre from barring them from wiues, that they doe expressly prescribe ^c what they should bee, and how their children should bee gouerned, pronouncing

^d 1. Tim. 4. 1. 2

^e Heb. 13. 4.

the forbidding of mariage to bee ^d doctrine of deuils, and that ^e mariage is honourable among all men. Therefore in this point is the practise of England sound and catholike, and our profession the an-

^f Artic. 32. of
the mariage of
priestes.
Apol. cap. 8.
diuul. 1.

cient and vchangeable truth. For wee say ^f : *Bishoppes, priestes, and deacons, are not commaunded by Gods lawe, eyther to vow the estate of single life, or to abstaine from mariage: therefore it is lawfull also for them as for all other Christian men, to marrie at their owne discretion, as they shall iudge the same to serue better to godlinesse.*

^g Gen. 12.
& 20.

As touching the Magistrate, you see in Abraham, how hee kept onely the gouernment of his owne house, and how lowly and humbly he caried himselfe in ^g Egypt and Gerar, where there were kings of the countrie : And Melchisedeck, though
he

he were priest of the most high God, vsurped not
 authoritie ouer other kinges, but being a figure of
 Christ, hee blessed Abraham for a speciall misterie,
 as is expresse and taught in the Epistle to the He-
 brewes, ^h shadowing the royall priesthood of Christ ^h Heb. 7.
 about the priesthood of Aaron. Therefore in this
 time religion abridged not any duetie, but rather
 fulfilled them. Moses, when hee describeth the
 order of a king ouer Israel, hee sheweth that God
 would make a king ouer them. Where hee vseth
ⁱ these wordes, in the person of all the people: ⁱ Deut. 17.
I will set a king ouer mee: And againe vnto them: ^{14. 15.}
Thou shalt make him king ouer thee. There me and thee,
containe all estates and orders ecclesiasticall and ci-
uill. And so was Ioshuah the first Captaine, ^k the ^k Ioshuah. 1. 18
 commaunder of all, neither is there any sillable ex- & cap. 3.
 empting any one estate more then other. When
 this came in practise in the time of the prophetes,
 were not the priestes and Samuel subiect to Saul.
^l Nathan and other seers, vnto Dauid, and all other ^l 1. Sam. 19.
 prophetes with the priestes subiect to Solomon, Ie- & 22.
 hoshaphat, Ezechiah, Ioshiah, &c. Did not they
 commaunde and order the building and repairing
 of the temple, place and displace high priestes, call
 the people to the pure worship of God, and com- ^m 1. Cron. 23.
 maund the priests in the holy administrations? And & 24. & 25. &
 they themselues were subiect to none, ^m but to 26. &c.
 Gods worde, that by his bookes and worde they ² Cron. 2. & 3
 should bee ruled and guided, and by no man, or & 4. &c. & 28.
 mans worde or commandement whatsoeuer. & 29. & 30. &c.
^o Deut. 17. 18.
 19.
 Iosh. 1. 8.

f Math. 22. 21.

So our Sauour Christ commaundeth to giue ^f Cæsar his due, and to God his due: and though hee were Lord of all, yet because his kingdome was not

g Math. 17. 25.

h Cap. 27.

of this world, ^g he payed tribute, and meekely yeelded himselfe when he was wrongfully iudged. And the spirit of truth which hee gaue his Apostles, did guide them in the same steppes that for themselues it is not found they vsurped any ciuill authoritie by

i Rom. 13. 1.

1 Pet. 2. 13. 14.

colour of religion, but commanded euerie soule ⁱ to be subiect to the higher power, and namely to the king as to the superior and to the gouernors vnder him. Therefore also the practise of our Church in this behalfe, is verie godly and besecming the religion of God: and that we herein professe is a most auncient and catholike veritie. For wee say, ^k *The*

k Artic. 37.

Queenes Maiestie hath the chiefe power in this realme of England, and other her dominions, vnto whom the chiefe gouernment of all estates of this realme, whether they bee ecclesiasticall or not, in all causes doth appertaine, and is not, nor ought nor to be subiect to any forraine iurisdiction. So then we may boldly conclude, that as touching this holy comfort of mariage and duetie to the magistrate, our Church followeth the right, euerlasting and vnchangeable truth.

The

**The fifteenth Article of the hope, which
is in the true religion.**

15 *Iesus Christ will come againe with glorie: and then all the dead shall rise againe in their bodies: And hee shall iudge the quicke and the dead, and will crowne all beleeuers with euerlasting righteousnesse, saluation and life with God for euer.*

THIS Article sheweth the last work of Christ in his kingly office: namely of his returne againe vnto iudgement, at which time he will raise vp all the bodies of men, which are departed this life (which our Creede calleth the dead) and all they which shall bee aliue at his comming (which in our Creed are called the quicke) shall be changed, and the Deuill and all wicked men being cast out of the presence of God: all faithfull beleeuers shall be deliuered from all things hurtfull from the deuill, death, and wickednesse from the curse, sorrowe, and teares, and from corruption and mortalitie, into the glorious libertie of the sonnes of God, into the fulnesse of ioy in the presence of God for euer.

This hope had Abraham when ^a he dwelt in Canaan as a stranger, and going from place to place, li- ^{a Gen. 12. & 22. & 25.}
ued in tentes when he offered vp his sonne Isaacke, and when he dyed: as is plainly expounded, where
it

Our religion is one with Abraham, Mos. the Proph. &c.

a Heb. 11. 9.

it is saide, ^a *By faith he abode in the lande of promise, as in a straunge countrie, as one that dwelt in tentes, with Isacke and Iacob heyres with him of the same promise. For he looked for a citie whose maker and builder is God. And againe,*

b Vers. 13.

All these died in faith

c Vers. 19.

&c. And againe, ^c *he considered that God was able to raise him up from the dead. And God taught Abraham the last iudgement in two respectes, when he shewed him the ouerthrow of Sodome, and pre-*

served Lot aliue. For by it hee shadowed out vnto him how hee deliuereth the righteous out of

tentation, and how hee keepeth the wicked till the last iudgement to bee punished. In which sence

d 2. Pet. 2. 6, 7.

this storie is expounded and applyed by Saint Peter in these wordes ^d *God turned the cities of Sodom and Gomorrha into ashes, condemned them and ouerthrew them, and made them an ensample vnto them, which after should liue vngodly, and deliuered iust Lot* *&c.* (and a little after applying it to this purpose)

e Vers. 9.

The Lord knoweth to deliuer the godly out of temptation, and to reserue the vniust to the day of iudgement to bee punished. Secondly, in that the Sodomites

were suddenly consumed, when they deemed no such thing fire and brimstone fell vpon them: And Lots wife looking backe was suddenly turned into

a pillar of salt. So it teacheth, that this last comming of Christ shall be sudden, as our Sauour teacheth,

f Luk. 17. 28.

where he saith, ^f *As it was in the daies of Lot they eate they dranke* *&c.* *After these ensamples shall it bee, in*

30.

the day when the sonne of man shall be reuealed. And againe, Remember Lots wife *&c.* *And in the promise of*

32.

the

the blessing in his seed, God teacheth Abram al this for what is the perfection of this blessednes, but that after the resurrectiō, there shalbe no more curse but we shall happily enioy his ioifull presence for euermore. And such is the faith of Englande: for wee beleue, that *Christ with his body ascended into heauen, and there sitteth, vntill he returne to iudge all men at the last day: and againe* ^d *We beleue, that this our selfe same* ^c *Articl. 4. of* ^e *Christ resur-*
flesh, wherein we liue, although it die, and come to dust, yet ^d *Apolog. part.*
at the last, shal returne again to life, by the means of Christ ^{cap. 21, diuis. 1.}
spirit, which dwelleth in vs: & then verely what soeuer we
suffer here in the meane while for his sake, Christ wil wipe
away all teares and heauines from our eies: and that we
through him shal enioy euerlasting life, and shall for euer
be with him in glorie.

Moses learneth & teacheth the resurrection of the faithful vnto life, when God appeared vnto him in the bush and said: *° I am the God of Abraham, the God* ^e *Exod. 3. 6.*
of Isaack & the God of Iacob, which our sauior ^f *Math. 22.* *Christ*
doth so expoūd, because God is not the God of the dead ^{31. 32.}
but of the liuing: and confuteth the Saduces who de-
nied the resurrection. And in the story of Balaam he
doth not obscurely shew the resurrectiō, of the dead
& the last iudgmēt, wher he maketh Balaā to speak of
christ, calling him ^g *Num. 24. 17* *A stem of Iacob, & a scepter that shal*
rise of Israel, he saith, I shal see him, but not now: affirm-
ing that, he shal smite the coasts of Moab, & destroy al the
sons of Sheth: that is to say. Balaam thoght tō see christ
in the resurrectiō, & that christ shold subdu al the ad-
uerfaries of his church, & raign til al his enimies were
made his footstool, & deliuer vp his kingdome after
the resurrection vnto his father, that God may be all

b cap. 15. 24. 25 in all, as is in plaine termes in the ^b first Epistle to the Corinthians: Also these words of God vnto Moses,
 c Exod. 33. 19. *I will shew mercie to whom I will shew mercie* &c. are
 d Rom. 9. 15. applied by the Apostle to declare the holie predesti-
 16. 22. 23. nation of God, of some men vnto saluation and some to damnation, which is not accomplished, but by the resurrection and last iudgement: againe that which is
 e Deut. 32. 35. in Moses ^e song; *vengeance and recompence is mine:*
 36. and againe; *The Lord will iudge his people*, is likewise
 f Rom. 12. 19. ^f applied to this purpose, that the children of God should not reuenge, but commit their cause to God against the day of the resurrection and iudgement, which is ^g the time of rest to Gods children, & trouble to the wicked: and ^h to declare the fearfull day of iudgement, and the violent fire which shall deuoure the aduersaries.

But the prophets are much more plaine in their teaching of this article: when they ⁱ say: *Christ kingdome shall haue none end: Sit thou on my right hand: vntill I make thine enemies thy footstoole. Euerie knee shall bow to me;* but especially where it is said. ^k *They that sleepe in the dust of the earth, shall awake, some to euerlasting life, and some to shame and perpetual contempt.* Yet much more plentifully is this doctrine taught in the new Testament, & namly in the thirteenth & fife and twentie of Mathew, Ioh. 5. and 6. Act. 10. & 17. Rom. 2. 1. Cor. 15. 1. Thes. 4. 2. Theff. 1. &c. All which places in plaine woords teach thus much. That Christ shall come with his holie Angels and sit on his thorn of glorie, all the dead shall rise first, and they which then be alieue shall be changed, and so of these two sorts all nations shall stand before him, and receaue
 sentence

i Esai 9. 7.
 Psal. 110. 1.
 1. Cor. 15.
 Esai 45. 23.
 Rom. 14. 11.
 k Dan. 12. 2.

sentence according to their workes, some to eternall life for their faith approoued by their workes, & some to eternal paine, for their vnbeleefe, shewed by their euill deeds. So that in this point of doctrin, the glorie of the churches of England, in the sweet harmonie, with Abraham and Moses time, and with the preaching of Christ and his Prophets and Apostles is most comfortablie sealed vp and confirmed: the Lords name be praised therefore.

The Lords name, I say, be praised: who hath bin so mercifull and gracious vnto this little Ileland, that passing ouer many greater, richer and mightier nations, hath set such an especial loue vpon vs, as he hath vouchsafed to preferre and exalt our nation aboue many other to be of his holie and catholike church, of the blessed communion of his saints, and a true member of his visible people, vpon whom his name is called. That we may truly, iustly, and boldly say, that the religion which we follow and the faith and doctrine which wee confesse is the faith of Gods elect, the knowledge of the truth according to godlines, vnder the hope of eternall life, the verie true and onely way of saluation, which God and not man teacheth. Which he hath taught al the fathers before the law was giuen, or any part of Gods woord written during the space of 2517. yeeres. In the ende of that time Abraham our father, euen the father of all beleeuers, 430.yeeres before Moses when the world began to be corrupted, receaued and professed for al nations which should be after him. Which Moses and the Prophets proclaimed, and maintained some 1445.yeeres vntill the blessed time of Christes holie

incarnation . And which the same Iesus Christ the glorious son of God, euen the Lord of life, preached in his owne person , and his holie Apostles which heard him and saw al his great works did witnes and publish to all the gentils and was confirmed by gods holie testimonie from heauen, with great signes and wonders and gifts of the holie ghost. And which the same euerlasting God euen the father of our Lorde Iesus Christ, commanded to be taught vnto all people, out of the holie Scriptures of Moses the Prophets and Psalmes, and hath opened and made manifest by the holie inspired writings of the Euangelistes and Apostles and left and commended vnto his Church for the saluation of his elect vnto the worlds end. By which al gods people ar to be known, by which God will be glorified in his saints, and out of which no man hath been, shall be or can be saued. I say therefore againe: the Lords name be praised for euer, Amen.

CHAP. IIII.

Where is declared: First that antiquitie, vniuersalitie and visible succession, is no perfect marke of the church, much lesse of the popish Synagogue, which is but of yesterday: 2. The measure & order of the visible succession of the Church from Christs time forward, is shewed by the Scripture. 3. Therefore the papists do prooue themselves to be no church, when they ground themselves on this false principle, the church cannot erre: 4. How the true religion hath shewed it selfe by manie witnesses from the Apostles time euen vnto our dayes.

THE Synagogue of Rome, claimeth antiquitie, vniuersality and succession visible from the time of Christs Apostles, to be vndoubted markes of the church of God, and so of the pure religion: addinge thereunto, as it were the sinewes and ioints, to make them all holde together, the faithfull and constant grace of the church visible, vnder the ghospell, namely (this false principle) that, *It cannot erre*. And therefore when they are convicted, to haue fallen from the true christian religion, and find themselues openly bewraied, being tried, by the perfect touchstone of Gods holie written word, to be lately vpstart and of a new deuised religion, doctrine and faith, brought forth into the world, by the fanatical and superstitious humor of heretical prauitie and humaine follie, and begotten by the cunning insinuations and colorable suggestions of him, which vseth all spirituall craftines and profoundnes of wisdom, to bruse the heele of the womans seede, and to darken the glorious light of the heauenlie faith of Gods chosen (least happely they should not be found, the very true Antechrist, after the maner of him, that trāsformeth him selfe into an angel of light (they would beare downe the world, with the vaine titles and goodly shew, of antiquitie, vniuersalitie & visible succession, & of the vnerring and vnchangeable persistance of the visible church in the truth: and leaue out altogether (that which is indeede, the very nature and foundation of the church) the true religion, faith and doctrine of Apostles and Prophets of God. But alas, these are but the figge leaues of Adam, which cannot couer their shame: for as all men knowe, that the serpent

cannot proue himselfe a man, by his auncient continuance and remaining in the world, vnlesse hee had those essential properties of bodie and soule, whereof euery man doth naturally consist: So, for so much as all these things, antiquitie, vniuersalitie &c. are such as heretikes & Ethnikes, did and could claime, from Caine and Cham or Iaphet; as wel as Christians from Seth and Shem: and that the true nature of the church consisteth in the fellowship of the true religion, doctrine and faith: the sygnogoge of Rome, vnlesse it hold the true faith and religion, cannot for these things be the true visible church of God. For no antiquitie, vniuersalitie or succession, can make the whore of Babel to be the true and chaste spouse of Christ. And who knoweth not that Caine was before Sheth and that their two posterities, were the two churches. one which is of Caine called the children of men; because their religion came of a runnagate man: & the other was called the childré of God, because their religion was giuen and taught them of God. Likewise in the Apostasie of the time of Abraham, the nations were almost setled vpon the dregges of their filthie idolatry, when Abraham was now but newly called. Ismael and Esaue, which fell out of the church and house of Abraham, became goodly states and monarkes before Iacob was established and the people of Israell were gathered into a knowen and visible flourishing forme of a church, which was 430. yeeres after the calling of Abraham. Lastlie the gentils, continued in that apostasie and idolatrie ouerspreading all the world, from the time of Abraham vntil Christ, eightene hundred yeeres, when

when the Church was but in a little corner of the world, the land of Canaan, and of that a great space in the territories of Iuda and Hierusalem onely. Because Caine, Ismael, and Esaie calling antiquitie and visible succession before Sheth and Isaack and Iacob, is their religion the true religion? or were they the true church? or shall the Gentils iustifie themselves, to be the true worshippers of God, or to haue the true God, because they can brag ouer the Iewes & christiãs, with al these termes of antiquity, vniuersality, succession, visible, &c. therefore he that readeth the stories shall find, how they scoffe at the Iewes & christians, euen as the papist do at vs: because that although they haue no truth on their side, yet they thinke these painted paper walles, and leaden weapons of long continuance and open appearance and flourish in the world, doth sufficiently couer and defende their filthie follie. Where as they foolishlie know not and consider not, or at the least, thorough maliciousnes and hardnes of hart, wil not know, that an ill thing, the more vniuersall, the longer, the larger, the stronger, the more in custome, y^e authoritie and open familiaritie of men, the more dangerous, infectious, incurable and deadly it is. And this gentilisme and poperie, are so much the more stronge in dilusion, for the damnation of soules, by howe much they being void of godlines and truth, are and haue been ancient; vniuersal, visible, &c. And therefore it hath cost the more sweat and blood vnto the faithfull seruants of Christ, to cure the infected people, and to bring them againe into the bosom of Abraham and arcke of Noe, the folde and church of

Christ.

^a Ian. lib. 4.
cap. 43.

Christ. We may then boldlie say, that such ministers are to be obeyed who (as an ^a auncient father saith) together with the succession of their Bishopricks according to the good will of God the father, haue receaued the certaine gift of the truth, which while the church of Rome, that now is, hath not done, because they doo not beleue in those things which are, they are fallen into those things which are not; & hauing forsaken, the pure and chaste nature and beutifull ornaments of the true spouse of Christ, which is the sincere doctrine of holie scripture, they are faine to array themselues in the counterfait and comon whorish apparel of al the filthy idolaters of the world, the vaine pretence of antiquitie, vniuersalitie &c. But yet this suit of apparel will not serue them, no more then that can fit a childe borne yesterday, which is large and wide for a man of a great and full stature. For how doo these termes agree to that apostolical sea of Rome which is one of the last & lowest borne children of superstition begotten of the diuell in this last furie of his old age, euen now he knoweth his time is verie short. For as it shall appeare in the latter part of this booke, (through Gods gracious assistance) the synagogue of Rome wil want at the least 4500. yeres of that antiquitie, vniuersality, and visible succession, which I haue here, already shewed to appertaine, to the true auncient catholike religion of Gods most holie & vndoubted church founded in Adams promise, seperated in Abrahams posterity, published & offered to all the world by Christs most blessed Apostles. For an introduction into which matter I will in this Chapter (through my Lord Christes fauour and

and grace) ſhew vnto thee (good Chriſtian reader) how this religion of ours, now profeſſed and openly maintayned in Englande (which is manifeſtly proued alreadie in the Chapter going before, to be the ancient true faith, from the beginning of the world, and namely and eſpecially from our father Abraham) now in theſe latter daies hath deſcended and continued by ſucceſſion viſible in the worlde, from the Apoſtles time vnto ours. For although wee bragge not of antiquitie and vniuerſalitie, yet wee doe humblye thanke our louing God, and mercifull father in Ieſus Chriſt, that vnto vs the pure doctrine and true Chriſtian religion is come and is fruitfull, as euer it hath bin in any part of the world, and we are made the children of Abraham through faith in Ieſus Chriſt.

2 And that you may vnderſtand this the better, you are to know the meaſure hereof by the holy ſcriptures of God, which as a line being gone ouer all the worlde doth ſhew the tract and footſteppes of religion, among the gentilles vnto the ende of the worlde. In the 24. of Mathew, the 17. and 21. of Luke, and in the Reuelation of Saint Iohn, is fore deſcribed, the treading vnder feete of Hieruſalem and the Iewes, vntill the times of the gentils bee fulfilled, and that in theſe times ſhould ariſe falſe prophets and falſe Chriſtes and deceiue many, yea great chaunges and alteration in religion ſhould be in all the Chriſtian world. The kings and princes of the earth ſhould obey the will of the leaſt, and this obedience ſhould be ſo vniuerſall, that

no man should be permitted to buy or sell, without his marke in their foreheades: the prophetes and witneses of Christ should bee slaine, and there should bee the patience and triall of the Saintes. Smoke comming out of the bottomlesse pitte couereth the aire, and hideth the Sun Moone and stars. What doth this shew but that the world should bee found a continuall enemie to the true religion, and that the faith of Christ should not alway be vniuersally professed and maintained, but that the Christian Churches should fall into errors: and that the true religious and faithfull people of God, should passe through the furnace of the fierie triall, and bee as it were heere and there certayne scattered stones of a building, that is witneses standing vp for the truth, testifying that there is a pure religion ordained and accepted of God: And not that the Church shoulde bee alway a beautifull pavilion and goodly temple wherein the King dwelleth, seene and admired, and honoured of all men. Ac-

^a Math. 24.13. cording to that of Christ: ^a *Because iniquitie shall abound, the loue of many shall waxe colde.* And this coldnesse shall bee so great and so vniuersall, that

^b Verf. 9.

^c Ioh. 16.1.2

the true professors of Gods true religion ^b shall be hated of all men, and men ^c shal thinke they do God seruice, when they kill any of them. And the ground

^d 2. Tim. 4.3.

of this Saint Paul sheweth saying: ^d *The time will come when they will not suffer wholesome doctrine &c.*

^e 2. Theff. 2.3.

And yet it seemeth to be more fully opened where hee foretelleth, that there must bee an ^e *Apostasie or falling from the faith*, before the world could haue

an ende, and the man of sinne disclosed, which is an ad-
 uersarie, and exalteth himselfe against that is called God,
 or that is worshipped, so that he doth sitte as God in the
 temple of God. And a little after: For the misterie of ini-
 quitie doth alreadie worke &c. Wherein hee teacheth
 plainly foure thinges. First, that there should be a
 generall decay of religion in the Church. Second-
 ly, that it should be by such an aduersarie of Christ
 as should raigne in the Church. Thirdly, that he
 should bee reuealed in his time. And fourthly,
 that this was an hidde and secret thing, which did
 beginne to worke secretly, euen in the Apostles
 time. By which wee may perceiue the succession
 and vniuersalitie of the Church, in the visible shew
 and flourishing of the true religion, is not to bee
 found nor looked for in all the times of the gospell
 after the Apostles daies, but that by little and lit-
 tle it should bee darkened corrupted and hidden.
 For howe can that bee saide to bee the true vi-
 sible Church of Christ, where his aduersarie dwel-
 leth, and beareth all the rule aduauncing himselfe
 as God? And whereas touching the true faith the
 people are fallen into an Apostasie? And the rea-
 son he giueth, confirmeth it directly, that it should
 vndoubtedly fall out and so come to passe: for hee
 afterward affirmeth that it commeth of the righte-
 ous iudgement of God vpon the reprobate saying:
God shall sende them stronge delusion that they should Verſ. 12. 12.
beleue lies, that all they might bee damned, which beleue-
ued not the truth, but had pleasure in vnrighteousnesse:
 which thing if it be wel seen into & vprightly waied,
 it will couince the church of Rome, to be of the false
 religion

religion and antechristian church : and their brauerie of profession, their antiquitie vniuersalitie and visible succession, to be the sitting of the man of sinne in the temple of God, that is the plague and running soare of the Church, the damnation of many soules, and that now within these few yeares, the gospel teaching the true Christian religion, hath reuealed their Apostasie: and that so openly & clearly, as euerie man may see it, if he doe not wilfully blind his owne eyes.

3 Now if they say that the Church cannot erre, and thereupon build their antiquitie, vniuersalitie, succession &c. Namely, that they must needs bee the true Church being so actiuelly and vniuersally visible in their continued succession : because it belongeth to the Church vnder the gospell (as they say) to bee as the Moone that neuer is eclipsed, nor couered vnder a cloud, but alwaies appeareth glorious and beautifull vnto the world : then doe they euidently declare, and proue themselues to bee the false sinagogue of Sathan, and their religion to bee his delusions and lies. Because the worde of God doth so manifestly say there shall bee an Apostasie and falling away in religion and that the enemy of Christ should raigne in the place of Gods temple. And least happily wee should bee deceiued in thus iudging: euen in this one point of their religion that they hold that the church cannot erre, they couince themselues to be Antechrist, many wayes; especially in that they make the authoritie of the Church aboue the scriptures, that they might be iudges of it and not of them. What do they herein more truely then

then professe to all the worlde, that there sitteth amongst them the aduersarie, that exalteth himselfe against all that is called God: for what is there in the whole world, by which God is knowen or can bee knowen truely and rightly to bee God, and by which God is exalted, and all his honour, truth and word magnified, and his will wisdom and goodnesse glorified and worshipped, but onely the inspired writings of the blessed booke of God? If they hauing no truth on their side to maintayne themselves to bee the Church of God, they will foist in with a brazen face, contrarie to euident scripture this vntruth, that the church cannot erre, and thereupon vsurpe authoritie ouer this booke of God, and after it to haue no authoritie, but such as they allow, and to haue no other meaning or sence, but such as they giue: and so God and his holy law, must looke for no other name, credite and dignitie, but as it pleaseth them being men to giue. And so againe, God and his word should not bee builders and describers of the Church, but the Church builders and describers of God and his word, doth it not then necessarily follow, that they are verie Antechrist and the seate of Apostasie. Moreouer, if Christ say this Apostasie should bee so great, that if it were possible ^a the verie elect should bee deceyued. Are not they verie Antechrist, to make the Church alwaies visible, and not able to erre? And let the godly Christian reader consider what vse there is of these rules & precepts. ^b Beware of false prophets, ^b Math. 7. belecue not euerie spirit &c. hereby shall you know the ^{1. Ioh. 4. 1. 2.} spirit ^{2. Ioh. vers. 9.}

Our religion now professed in England, may

Reuelat. 17.
& 18.

spirit of God, that Iesus Christ is come in the flesh, is of God: whosoever transgresseth and abiderh not in the doctrine of Christ hath not God, &c. Again there is prophesied of a woman whose name is, *A miserie, great Babilon, the mother of whordoms & abominations of the earth, which is a great citie, which raigneth over the kings of the earth, and all nations drinke of the wine of the wrath of her fornication: And God saith to vs, Go out of her my people, &c.* If the true vse of these scriptures teach vs two things, first that we must trie and iudge the false prophets, the spirits and whosoever may cal themselves the Church, by the doctrine of Christ expressed in the scriptures, and that vnder the time of the gospell, a citie by false doctrine should poyson all nations, and we ought to go out of that citie: how can any man iudge the Citie of Rome, which calleth her selfe the mother of all Churches, and vsurpeth ouer all nations, seeing that it hath forsaken the truth, and yet claimeth vniuersalitie & perpetual succession visible, & refuseth to be tried by the holy oracles of God, these rules and Canons of holy scriptures, how I say can any man iudge otherwise, but that it is the verie seat of Antechrist? And in this that it would bee maintained, by saying it cannot erre, it erreth most apparantly. And therefore that onely is the true Church and house of God, whether visible or inuifible, ^a which holdeth fast the true faith, where two or three are gathered together in Christes name, and not that which pretendeth visible succession, and saith it cannot erre.

^a Heb. 3. 6.
Math. 18. 20.

4 Howbeit in all this time it was not, as the church
of

of Rome would beare vs in hand, that our religion which is that auncient religion of Abraham, had such an ecclipse, that it cannot bee traced in these 1600. yeares after Christ: for as before the coming of Christ, it lay hidde in comparison of the vniuersalitie of the whole world, in the house and posteritie of Abraham, and sometime more then o-ther appearing and shining forth, when God made his glorious truth to cast the beames of light far and wide, at such times as he made his saintes glorious by deliuerance as out of Egipt and Babilon: And in subduing the Cananites, in prospering, Dauid, Solomon, Iehoshaphat, Ezekiah, and Ioshiah. So in this time of Christianitie among the Gentils, there hath beene as it were an ebbing and flowing, and as I may say, a morning and an euening. For the gospell beginning with small degrees, and like a grayne of mustard seede, was persecuted by the vniuersall world at the first. And yet preuailed mightely through all those bitter and intollerable persecutions of the first three hundred yeares, in so much as in the first Christian Emperours dayes, namely Constantine the great, when hee summoned the first generall Councell of Nice, for the cause of Arrius, there came 318. Bishops, and these were from all partes of the worlde, West as farre as Spaine, and North in a manner at the verie North Pole. So that all the worlde stood amased, at the glorious shining of the sonne of righteousness in those happie daies. Yet men knowe that reade the stories of the church, what whiles that blasphemous hereticke did worke, how many friends & abettors
he

he had, what great afflictions that good Catholike Bishop Athanasius, had, & what persecution for many yeares together, the true beleeuers endured after the death of that good Emperour, by the ouerspreading of the Arrians and their followers. Howbeit although that persecution much afflicted the faithfull, and darkned the beautie of the Church, and many heretickes inuaded them very fore, and diuers liuing in wildernesse and solitarie places, deuised strange formes and seruices of God: yet for the space of fixe hundred yeares and more, the vniuersall Church was not so much tainted; but God ray-
 sed vp notable pillars of truth and lightes of his church, by whom the truth of faith and sound religion had all that time a most excellent witnesse. For the Apostles ended at the death of Iohn the Euangelist, Anno 99. Ignatius liued about Anno 110. ha-
 uing beene Iohns disciple, and Bishop of Antioch. Polycarpus Bishop of Smyrna, and Iustinus martyr at Rome, Anno 140. Iræneus Bishop of Lions in France Anno 175. Tertullian in Africke flourished about Anno 190. Origin of Alexandria about Anno 210. Cyprian Bishop of Carthage Anno 255. Arnobius, 310. Lactantius Firmianus 325. Athanasius Bishop of Alexandria in Egypt 340. Hilarius B. of Pictauia in Aquitania, 360. Basilius B. of Cæsarea in Cappadocia, 370. Gregorius B. of Nazanzen. Epiphanius B. of Cyprus, Ambrose B. of Millain. Hieronymus Stridonensis, Augustine B. of Hippo, Iohn Chrysostom B. of Constantinop. Possidonius, Prosper, Fulgentin Casiodonus, Gregorius first of that name B. of Rome. These & verie many more verie
 good

good writers, beside infinite others liued in that first 600. yeres and som after by whom the light of Gods truth and the pure religion, was defended against diuers and fundrie sorts of heretikes, and declared by sermons and godly interpretations of holie scripture, which may euidently appeare, euen vnto him that can but read the English tooenge, if hee peruse the writings of our reuerend Bishops and teachers of this lande. First the challenge was made by master Iewel, in a Sermon preached at Paules crosse, Anno 1560. the Sonday before Easter, that for 600. yeeres after Christ our religion might be defended by the writings of fathers and counsels: secondlie the defence was most truelie and fullie performed, by the same master Iewell against Harding, by master Horne against Fecknam, master Pilkington against the man of Chester, master Punet against Th. Martin, as also by master Noel against Dorman, master Edward Deering to Hardings reioinder, master Calfils answer to Marthals defence of the crosse, master Fulke against Allin, Sanders, Bristow &c. and by the conference in the Tower with Campion, and that of master Reinolds with Hart. In these and diuers others very notable english bookes, all points of our Christian faith, are not onely maintayned by the writings of the foresayde auncient Fathers and Counsels of the first sixe hundred yeeres: but also by diuers other wrighters and Counsels followinge in other ages, yea by diuers Papistes as the Schoolemen, popishe decrees, decretals and historiographers. But wee doo frankly confesse that sixe hundred yeeres after Christ beeing past,

the visible church not so well seasoned, nor the true faith so openly vniuersally & faithfully maintained, but more and more decayed, obscured and darkned: vntill the reuelation of Antechrist, which hath been since Luther. Neither doo we take it to be any derogation to the truth, seeing that these last nine hundred yeres, were the daies of darknes, and the time of the punishment of God, that they which regarded not to know God, should be giuen ouer to lyes and fables, as is before manifestly prooued by the scriptures. Notwithstanding in all this time, it was not so obscure & hidden, but that the stories of these mystie daies, doe affoord vs sufficient matter and markes, whereby we may find, where, how and in what sort, the true faith and religion stroue with the foolish and vnthankfull hart of man, offering him in all this declining and apostatical generations, the ioyfull light of truth and the right way of peace and saluation, but they would not, but they fought against it: and herein I will not stande to rehearse all particulars (which would aske a great volume) but onely mention that which is most generall and notoriously knowne, vntill this 600. yeeres the churches by east and west were in vnitie and the christian faith continued, his vniuersall and visible succession, but shortlie after, by reason that Bonifacius the thirde, obtained the supremacy ouer all Bishops & brought it into the sea of Rome, there grew discontentments, which continued vp and downe, vntill Hildebrande came vp about An. 1237. all which time the Greeke church eastwarde, held the auncient catholike faith, as we now doo; but by meanes that the Greeks con-

discended

discended not to the vnmeasurable pride of the popes, there was made a seperation, and so the faith was found onely in the Grecians, amongst whom it also remained, as it may appeare by this that in the time of the counsell of Basill, about An. 1440. Engenious the fourth in a priuate conuocation at Florence, laboured the grecians to condescende to the latin church to allow of purgatorie, of the popes supremacie, of vnleauened bread in the communion and of transubstantiation, so that the east churches, which containe not only Grecia, but also the Ethiopians, Syrians, and many other great nations, did in some good measure hold out the true faith vntill this time. Now in the west parts, there were certain men called Waldenses or Albigences, and Pauperes de Lugduno, who first at Lions in France, and after in diuers other places, as Meridoll and Cabriers and in many townes of the countrie of Piemont, in great numbers shewed themselues, from An. 1160. till the time of Luther, John Wicklief and his fellowes, and with them the good christians called Lollards did shew themselues in England in the time of Edward the third about the yere 1371. and thenceforth and in the time of Richard the second whercof followed great persecution many yeres. Iohn Husse and Hierom of Prage, with the countrie of Bohemia, were famous for the true religion, at the counsell of Constance about, Anno 1413. and many yeres after; So that when Luther came vp, he found not the gospel and true religion without witnesse in diuers places. Therefore (leauing out Berthramus in France, Iohn Scotus in England, and verie many notable men in

Our religion not without witnes all these last 1600.yeres.

diuers countries, whom God stirred vp heere and there, euen in these euil daies of darknes, som by writing, some by preaching, some by suffering and by death, to giue testimonie, in these west parts, and vnder the Popes nose) I may boldlie conclude this Chapter with humble and hartie thanks to God, that the religion, which wee holde and professe in Englande, is the onely true auncient catholike and vniuersall religion, wherein and whereby God hath been truely serued and worshipped, his elect faued and the true faith confessed from the beginning of the world and namely from Abraham, euen vnto our daies, which is now 5528. yeeres, and the gates of hell could never preuaile against it, no power of men subdue it, no heresies ouerthrow it, no wisdom or learning confute it, no persecutions destroy it, no pollicie nor crueltie subuert it, no tract of time weare it out, no changes or subuersions of kingdoms, countries or states ouerwhelme it, no lawes, edicts, counsels, canons, curses, decrees or decretals, put it down or banishe it. *Magna est veritas & preualet*: Great is the truth and preuaileth, *Blessed be the God of truth*: And herein is fulfilled, that which the prophet saith,

^a *The feare of the Lord is cleane and endure for euer: And thou, O God, art the same, and thy yeeres faile not, the children of thy seruants shall continue, and their seed shall stand fast in thy sight.*

^a Psal. 119.9.
& 102.27.28.

The

The second part ; of the newnes
of *Poperie*.

CHAP. I.

*How the Romish superstition disagreeeth with the true
auncient catholike religion and faith of Gods elect,
where is declared, 1. How manie waies in this sort,
disagreement is to bee founde, 2. And that in all the
former fifteene articles they disagree very greatly.*

THEre are two things, which doo evidently argue, the new and late begetting and birth of Romish heresie. *The Ante-christianitie* or disagreement it hath, with the pure holie and old faith, which God hath once giuen to the Saints, and the conformitie and agreement it hath with all heretical prauitie. For seeing that all men know and the papists themselues must needs confesse, that it is come forth, within these last times of the world (for the face thereof neuer sawe the sonne before) if it agree not with the wholsome truth of the inspired scriptures of God, and so not of the auncient catholike faith of Gods chosen; but resembleth and beareth the expresse and indeleble charecter, of filthie new borne heresie: it must needs leese those dainty terms of vnitie, antiquitie, vniuersalitie, visible succession and of the olde and catholike religion. And so the truth is: For as then the Popes of Rome, became most lostie and proud and aduanced themselues aboute all estates, when they vsed in their stile, the lowlie termes of *seruus seruorum*, Seruant of Seruants: so seased they then to bee truely and in deed

Catholike or vniuersall, when cutting of themselves from the true vniuersall church and religion, they tyed the name and honor of Catholicke church to one place, calling it, contrarie to the holie creed: *The catholike church of Rome*. Therefore as I haue in the former part shewed the auncient and vnchangeable religion, what it is and how it hath continued vnto this our age, so now I doubt not but that it shall appeare, through Gods grace to euerie honest conscience of any reasonable capacitie, not forestalled with the preiudice of willful blindnes; that the church of Rome and the religion thereof is not of the same generation, & hath no affinitie with God and his truth, but is altogether, earthly, sensual and diuelish. And first of the disagreement it hath with the true faith: that is, what it is not: & then of the agreement, with heresie, that is, what it is. In the first part the reader is to vnderstand that disagreement is in diuers sortes: sometime direct and plaine contrarie, as light and darkenes: sometime contradictorie, where one saying is the destruction of an other, as to say: *A man is a reasonable creature*, and to say: *a man is not a reasonable creature*. Sometime they disagree by hauing a differing nature, though not so directly set on against an other, as a stone, an egge, and a tree differ from a man, sometime the disagreement is hidden, and vnderhand, when there is a shewe to maintaine the truth in words, and yet in deeds, comming in by some hidden and closely carried circumstance, men ouerthrew the same truth. As Ioab spake with his mouth peaceable vnto Abner, and with his hand he smote him vnder the fift ribbe, that hee died. And there

there is yet an other difference which is expresly named in holie scripture, that is, whē in a matter taught in the scripture definitiuely, men either take awaie something and make it too short or too little, or else adde something and make it too long or too great. Wherefoeuer there is any of these disagreements, they cannot be said to be one and the same, and so the church of Rome, in all points of Christian religion, differing in some one of these kindes, cannot be said to bee of the true catholicke religion. As in the first kinde, the true religion ^a saith; *It is the spirit of errors and doctrine of diuels, to forbid mariage and to abstaine from meats.* The sea of Rome say directly contrarie: that by the holie ghost and spirit of truth, they forbid mariage and to abstaine from meats. In the second kind the true religion saith: ^b *A man is iustified by faith without workes:* they say, *A man is not iustified by faith without workes.* In the thirde kind the true religion saith: ^c *Iesus Christ hath by himselfe purged our sins:* they say we are purged also, by satisfaction, purgatorie, indulgences and diuers other things. In the fourth kinde the true religion saith: that ^d *the worde of God is able to saue our soules.* The synagogue of Rome do so say also in words, but in deed they cut the throat of Gods word, by equalling or preferring of traditions, canons, decrees, decretals and humaine customes, euen as Christ ^e speaketh of the pharisees (who also in woords pretended Gods woord) that *they make the woord of God of no effect or authoritie by their tradition.* But as touching the last disagreement, that shameles whoore of Babilon, diminisheth and taketh from Gods word, when they keepe the cup
from

^a 1. Tim. 4. 1.
^{2. 3.}

^b Rom. 3. 28.

^c Heb. 1. 3.

^d Iacob 1. 22.

^e Matth. 15. 6.

from the comon people: and adde vnto Gods word, when they cause the sacrament to be lifted vp and adored: and verie many such things they doo. Therefore if I shew that in al parts of religion they disagree from the truth in one of these kinds: it will be sufficient, to prooue, that their abominations are nothing fauouring, of the true auncient religion.

2. And this I will do (God willing) in two sorts: First in this Chapter, by shewing how they disagree with the articles taught out of Gods word in the former part; and secondly in the next Chapter, howe dissent, from the doctrine of S. Paul, & S. Peter, (whō they say to haue bin at Rome and to bee planters of that church) & in this first I must desire the reader, to looke vpon euerie article as before cap. 2. and he shall easilie see the disagreement, for I wil but a little open and briefly point out their error, and the disagreement will bee manifest of it selfe. Marke therefore (good Reader) what I say, and be not partiall. And first of all they seeme to be neereſt the truth in (that which I haue placed for the first article) the faith and doctrine of the trinitie, and in words speake verie distinctly both in Canons, decrees, decretals, and also in other writings: So that some notable learned men hold them sound in this matter; and others goe further, that by this and one or two more, they would draw them into the holie communion of Saints. But if in these they are (as Ioab onely in words, and that their hands strike through this doctrine, so that in the harts of men this doctrine cannot liue, because they are taught and beleue and doo such things as ouerthrow the same; then are they not to bee helde and
reputed

reputed sound in this article. And first touching the the vnitie in the godhead, whosoever giueth that to any other thing, which is natural and essentiall vnto god, he maketh that other thing to be god; & so consequently if the sea of Rome do so to any creature, they make mo gods then one. But that they ascribe to creatures that which is proper & essential to God, may be seen in three things. First in the virgin Marie & the Saints, first they ^acal her the Queen of heauen. *Mater gratia, mater misericordia*, mother of grace and mother of mercie, *domina angelorum* lady or mistres ouer the angels; *princeps mundi & regina*, prince and Queen of the world; & they say vnto her. *Virgo singularis inter omnes, malis nos culpis solutos, mites fac & castos &c.* O virgin singuler amōg al, make vs being freed from al faults, gentle & chaste, giue vs a pure life, prepare vs a safe way, that seeing Christ we may alway reioice together, & vnto her & Io. theuangelist they pray. *Vobis duobus ego miserimus peccator &c.* vnto you two I a most miserable sinner comed this day my body & my soul, that at al houres & momēts you wold vouchsafe to be my sure keepers & deuout intercessors vnto god, vnto Peter they say. ^b *Solue iubente deo terrarū, Petro, catenus &c.* loose O Peter by Gods cūmand the chains of the earth, who openest the heauenly kingdoms to the blessed. of Frances the minorite they say; *cordiū vidit arcana*, he saw the secrets of the harts, al things created were obediēt vnto him: they which hold the leading of blessed Frāces cannot be ruled by the darknes of error, & by the light infused grāted him of god, men are so enlightned that the cōscience of one man is naked to an other. Now if it be properly apertaining to theuerlasting being & al sufficiēcy of god, as his word

^a Hone in laud.
beat. vir. Mar.
ad vsū Rom.

^b Miscate Ro-
man, S. Aug.
S. Pet. ad vin-
cent Alleluia.

^c Lib. confor.
mit. Franc. ad
vitam xli. lib.
1. funct 4. &
lib. 2. funct. 3.

a Test. Rein.
Reuel. cap. 2.
ver. 22.
Compendium
cor terta. D.
Ioh. Bunder.
tit. 23. Arti. 11.
Non visit quis
dium Iob, vt
scabie careat.
b Gratian. de-
cret. pars 2.
caus. 17. quest.
4. cap.
Si quis & ne-
mini.
Greg. decre-
tal. lib. 1. de
translat. Episc.
tit. 7. cap. 3.
Gloss. 16.

teacheth, to be gouernor of the world, Lord of an-
gels father of mercie and grace, to make a man gentil,
chast and pure in life, to be euery moment keeper of
bodie and soule, to open heauen, to know the harts,
to whom all creatures are obedient; Then it follow-
eth, that seeing by their custome of praier and other-
wise they giue these things to the virgin Marie and
to Saints they vnderhand ouerthrow the doctrine of
one God, and make many Gods. And when they
make ^a Saints patrons of countries (as Peter & Paul
ouer Rome) and healers of diseases, (as Iob to cure
the scabbe) what other thing do they, but (as the hea-
then did) make seuerall Gods for seuerall offices. Se-
condly this making of many Gods may be seene in
the Pope. For of him they say ^b *De iudicio summi pon-*
tificis disputare non licet: it is not lawful to dispute of
the iudgement of the hiest Bishop. ^c *Non homo sed*
Deus seperat quos R.P. not man but God seperateth,
whom the Bishop of Rome seperateth &c. which is
declared by the glose that hereof he is said, *Habere ce-*
leste arbitrium, & ideo etiam naturam rerum immutat
&c. to haue an heauenly iudgement, and therefore
also he changeth the nature of things, applying the
substantial of one thing vnto an other; he can make
of nothing somthing, and the sentence which is no-
thing he maketh somthing, in those things he wil, his
will is to him in steed of reason, neither is there any
man that can say vnto him, why dost thou so? for he
can dispense aboue law, he can make iustice of in-
iustice by correcting the lawes and changing them,
and he hath the fulnes of power. But I will not load
the reader with that which here might bee alleaged
onely

onely, I desire him to consider, whether the Pope doo not herein arrogate the power and maiestie of God. For what can be said more of God, then that we may not dispute of his iudgement, that hee hath the heauenlie iudgement & power to giue sentence to change the nature of things to make nothing something, to make iniustice iustice, to dispence with law, and to haue such fulnes of power that his wil is lawe and reason and no man can say why dost thou so? is such a thing the gift of God to any man? doo they not make the Pope another God, or els a fourth person in the Trinitie? The third thing is the sacrament, wherein this blasphemie of making pluralitie of gods is also to be seene. For when they say Cstrists bodie in the sacrament, consecrated, at one time in a thousand places, or if it shoulde happen ouer all the world, that then in all those places is one, & the same Christs bodie, & that realie trulie and wholly, & yet the scripture teacheth he is truly, really & wholie at the right hand of his father in heauen, let wise & learned men consider, wheather this be not to make a new God of the manhood or body of Christ to giue that to his manhood, which belongeth to his Godhead, of * Psal. 139.7. which it is said: * *He is in the heauens, he is in hell, and he is in the utmost part of the sea.* Againe when they say of the priest in consecrating (when they speake best) that he maketh the bodie and blood of Christ, do they not giue vnto him more then the power of a creature. And yet being not content with this they feare not to adde and to say: ^{a Sermon.} *Sacerdos est altior regibus, felicior angelis, creator creatoris.* ^{discip. ser. 111.} The preest is hier then kings, happier then angels, and creator of his creator.

creator. Tel me if this be not to make the priest God, & more then God : for greater is he that maketh the creator, then he that maketh the creature. If any man mislike this collectiō, let him in his conscience only waiethis whither that by this transubstantiation, they do not make a bable or a toy in steed of God, when they can make him at their pleasure with the intēt of the church: which will be as much against this article as can be, for verely if they beleueed there were a God, and considered what belongeth to his glorious maiestie, they would not thus presume & exalt them selues and thinke him or his manhood at their commandement. As touching the trinitie, in words they say: ^b *Firmiter credimus & simpliciter confitemur &c.* we firmly beleuee and confesse, that *there is one onelie true God, euerlasting, infinit^e vnchangeable, incomprehensible, omnipotent & ineffable the father, son and holy ghost, three in person, but one in essence &c.* this holy trinitie, according to the comune nature is vndeuided, & according to the personal properties distinct. All this soundeth wel; but alas it is but as saint Paul saith: ^c *They professe they know God but by their works they deny him.* For in setting vp the rood and crosse in the churches and in glasse windowes to be crowched vnto, where they make God the father like an old man, and God the son like a yong mā, & the holy ghost like a doue: by their deeds they ouerthrow that which they say they firmly beleuee: For if they beleueed that God were exceeding all measure, in comprehensible and vnspeakable: then would they not dare, to draw him out and set him forth by an engrauen image, which can in no part represent his deuine & infinite^d glory.

Againe

b Greg. decretal. tit. I. cap. I. firmiter credimus.

c Tit. I. 16.

d Rom. I. 23.

Againe how can the common people, or almost any the staydest man in the world (especially if he come with deuotion to worship that image) but that in beholding the same, he shal haue in his mind, an impression, of an earthly and visibie shape and likenes to be in God. and when he seuerally seeth these three pictures & images, how can he auoid the imagination, that these three persons in the godhead, are as three seperate persons of men among vs, as of Peter, Iames and Iohn, which is contrary to their sayings, that this trinity in regard of the comon nature vndeuided, as we may say in nūber to be one & the same. And this is vtterly cōtrary to the catholike religiō, to haue such a vile imaginatiō of god & of his inuifible & vnspeakable power as you may read in the olde testament in these words: ^a Take good heed to your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb out of the midst of the fire, that yee corrupt not your selues, & make you a grauen image, or representation of any figure, whether it be the likenes of male or female &c. & in the new testamēt: ^b For as much as we are the generation of God, we ought not to thinke that the godhead, is like vnto gold or siluer, or stone, grauen by art & inuention of man. In the second article the disagreement is, that they of the sea of Rome, make not God the cause of causes; but tyeth him to second causes, and that his ^c eternal cōusel respected mens works, & determined according to works forseene: and ^d would haue al men to be faued, *quantum in se est*, as much as lyeth in him, and they say, *Sicut presciuit & predestinauit quæ ipse fecit &c.* ^e As beforeknew and predestinated the things he did, and gaue vs to doo: so hee foreknew onely and did not

^a Deut. 4, 15.
16.

^b Act. 27, 29.

^c Test. Rhem.
a note, Rom. 9.
ver. 11.
^d Nic. Dorbet
distinct 41.
Artic. 2.

^e Gratian pars
2 caus. 23. Q. 4
ca. Nabucho.

predestinate, the things which neither himselfe did, neither required that we should doo &c. without doubt all things which God forknoweth shall be, shalbe done in deed, but some certaine of them proceed from free will. In which you may see all these points contrarie to the true faith: First, free will is made authour of some things and God onely forknoweth it: 2. Gods wil is debarred to haue to do in those things he commandeth not: 3. That hee decreeth onely the elect, and onely forseeth touching the reprobate: Lastly that his wil was to saue all men as much as in him was, as if they should say, if he had been able. All these do limit the hie and vnsearchable counsell of him which is the cause of all causes, and settech the wil of man in the foresight of God to be his instructor; most contrariant to the holie religion of Gods elect, which humbly confesse vnto God, in the olde Testament, thus: ^f O Lord I know that the way of man is not in him selfe, neither ts it in man to walke and to direct his steps, and in the new, thus: ^g Thou art woorthie O Lord, to receaue glory and honor and power: for thou hast created all things, and for thy will sake they are and haue been created. Touching the third article, the conspiracie of Rome do accurse the true religion: namely ^a If any man say that mans free will, being mooued and stirred by God, doth nothing at all, worke together, by ascending to God, as he stirreth and calleth, whereby he doth frame & prepare himselfe to obtaine the grace of iustification: and againe, ^b If any man say, all woorkes which are done before iustification, whosoever they be done, to be truly sin, and deserue the hatred of God, and therefore they say that ^c It is in mans owne free wil & election to be a good tree

^f Hier. 10. 23.

^g Reuel. 4. 11.

^a Concil. trident. sess. 6.
canon 4.

^b Canon 7.

^c Test. Rhem.
in Math. 12.

tree or an ill tree, and againe. Such works as are done before iustification, though they suffice to saluation, yet bee acceptable preparatiues to the grace of iustification, and such as moue God to mercie, and againe: ^d Cum peccator facit quod in se est, meretur de congruo iustificari &c. When a sinner doth that which in him is, he deserueth of congruitie to be iustified, or after a sort, by the ^e be seeming or becoming of the diuine liberalitie. Heere thou seest three thinges of Poperie contrarie to the christian veritie: First that mans hart is not altogether & vniuersally corrupted by Adams fal: Secondly that Gods grace doth but stir vp and moue mans free will, and thridlie by congruitie the woorkes before faith deserue and prepare vnto grace and please God. And they haue yet a fourth namely that, ^f The virgin Marie was not conceiued in sinne. Certes al these are contrarie to the true religion; which in the olde Testament saith: ^g All the imaginations of the thoughts of mans hart are onely euil continually: and in the new; ^h we are not sufficient of our selues to thinke a-
nie thing as of our selues, but our sufficiency is of God.

ver. 33. in
 marg. & in
 Act. 10. ver. 2.

d Nich. De or-
 hel distinct 41.
 sent. 1. Artic. 1.

e Condo sentia
 diuinæ libera-
 litatis.

f Concil. tri-
 dent. sess. 5.
 Appendix.

g Gen. 6. 5.

h 2. Cor. 3. 5.

As touching the fourth article, howe we are deli-
 uered from the corruption & damnable estate, wher-
 into we fell by Adams transgression: There be many
 waies and religions forged, in the great cage of Ante-
 christ, ful of vnclean birds: out of which, as out of the
 botomles pit, come great swarmes of locustes, bring-
 ing with them a mist and cloud of darknes, which hi-
 deth all godlines and true religion. But to leaue out
 verie many deuises till another place, I onely wishe
 the reader, to cal to mind, the holie Eremites, Munks,
 Friers, and Nuns, and namly amongst the manifold
 broods

160 *Popery new learning, in original sin, free will, woorkes,*
broods, one Frances, and an other Dominick. This
latter bread the religion of the obseruant preaching
black friers, & the former the deuout host of the beg-
gerly minorites, and out of these two many seekes of
diuers rules & names of religions, who by their vow
and streight obseruation, by them deuised, set downe
diuers rules to subdue this corruption and to obtain
eternall life, therefore they are by an excellency of
speech called by the name^a of religion or religions, &
al other are called secular, because they renounce the
world, and by fulfilling of three perfections, which
they obserue, that is to say. *Pouertie, chastity, and obedi-*
ence, (by which they are compared vnto angels) the
blessed crown, which is giuen vnto such (as they say)
they shal obtaine, euen the special reward of the lear-
ned, being presented vnto Christ in the heauenlie
kingdom. And the opinion & deuotion of these reli-
gions grew to be so highly esteemed of men, & their
life to be so angelical, that in steed of christ & his me-
rits, men would leaue al things whatsoeuer to follow
them; ye the very coule & garment of Frances, was
thought to be of such vertue, that some^b noble men,
som very learned of those times, haue taken order to
be buried in them, yea & they are not afraid^c to com-
pare him with Christ in al things. Therefore you may
perceiue they had forgotten the true religion & way
of saluation which is in christ; ^d in the old testamēt is
called the *seed of Abraham, in whom al the families of the*
earth were appointed to be blessed, and in the new testa-
ment he is called, ^e *the way, the truth, & the life;* and the
rule of this religion is, that ^f *that whosoever beleueth*
in him should not perish but haue eternal life. Therefore
here

a Gratian de-
cret. pars 2.
caus. 19.
Quest. 3.
Bonauentur.
de profecture-
ligios. Antho.
de Rampegol.
fig. Biblia. Ca-
tholicon a
Iohan. de Ia-
xua, in virgo.

b Ioh. Sleiden
lib. 12.

c Iere. Bouch.
in his confor-
mities.

d Gen. 12. 3.

e Ioh. 14. 6.
f cap. 3. 16.

here is no agreement betweene these popish religions, and the true ancient and catholike religion, seeing they teach many other waies to heauen, beside that which God hath taught vs to be the onely way for all the families of the earth to be blessed.

Concerning the fift article, these bastardly counterfeites of Rome are more like the strange beast of Arabia and Ethiopia, then the obseruers of the true religion. For they greatly wound the doctrine of Christes person vnder a colour of honouring him, and they ouerthrow his mediatorship by pretence of deuotion. For while they giue godly honour to his bodie in the sacrament, and make him to be a verie man vnder the formes of bread and wine, inuisible & in all places where the priest doth consecrate, doe they not make him a man in fanſie, to haue an heavenly bodie, in no part to bee like a true naturall man? doe they not hereby make him to haue but one nature which is God, or els that the manhood is swallowed vp or confounded with the Godhead? for it is the nature of God and not of man to bee inuisible, incircumscribable, and in many places at once: therefore in ſtead of the ſeede and ſonne of Dauid and Abraham, they teach vs to beleeuē they cannot tell what. But as touching his office, all men know, how many mediators and interceſſors they call vpon beſide Chriſt, (*Though^a Gods word ſay there* ^{a 1. Tim. 2.5.} *is but one mediator*) *Marie, Peter, Paul, all the Apoſtles, martirs and fooliſhly canonized Saintes, are made mediators.* Then againſt Chriſts ſacrifice (by whoſe perfection all ſacrifice ſhould ceaſe as ^b God teacheth) ^{b Heb. 10. 18.} they haue a new deuifed ſacrifice for quicke & dead,

Z

they

Poperie new learning against Christs person and office,
 they haue masses, diriges, pilgrimage, shrift, penance,
 purgatorie, indulgencies, satisfaction, merite, deu-
 out obseruations, numbring of prayers, Auema-
 ries, creedes, fastes, almes, workes of supereroga-
 tion, vowes, vestementes, crosses, tapers, relickes,
 shrines, ointinges, coniurings, and I know not what
 other trumperie, and beggerly rudimentes of this
 world, by which they wold make perfect the works
 of Christes mediation, for our redemption righte-
 ousnesse and saluation. Which the more they be a-
 boundant and ouerflowing, the greater is their dis-
 agreement with the true religion of God: which
 teacheth in the old testament, thus: ^a *God laide vpon*
^a *Eesai. 53. 5. 6.* *Christ the iniquitie of vs all, namely, that hee was woun-*
ded for our transgressions and broken for our iniquities,
the chastisement of our peace was vpon him, and with his
stripes we are healed. And in the new testament, thus:
^b *The bloud of Iesus Christ his sonne cleanseth vs from*
^b *1. Ioh. 1. 7.* *all sinne.* Now if Christ bloud cleanse vs from all
 sinne, and by his stripes wee bee healed; alas what
 neede we make so much adoe? why doe we for-
 sake the ^c lambe of God which taketh away the sins
^c *Ioh. 1. 24.* *Eesai. 55. 1. 2. 3* of the worlde with the sure mercies of Dauid, and
 seeke after vaine thinges in which there is no helpe?
^d *Hier. 2. 23.* why should we commit these ^d two euils to forsake
 God the fountaine of liuing waters, and to digge
 vnto our selues pittes, euen broken pittes, which will
 hold no water?

In the sixt Article, the opposition is plaine and
 apparant, for although they whom Christ teacheth
 say, that all ^e righteousness taught by workes is but
^e *Philip. 3 4.* dunge in comparison of the doctrine of righteouf-
 nesse

nesse which is by faith onely: yet they of this whoorish Babilon deny it, and ^f make *faith with hope and loue the formall cause of our righteousness*, they make an inherent righteousness: And affirme directly, that a man is not iustified by faith onely, but also by workes. Is not this a verie great disagreement, where as the true religion teacheth the Church of God to say: as in the olde testament, thus, ^g *Enter not into iudgement with thy servant, for in thy sight shall none that liueth be iustified.* And in the new testament thus, ^h *There is no difference for all haue sinned, and are deprived of the glorie of God: and are iustified freely by his grace, through the redemption that is in Christ Iesus: whom God hath set forth to bee a reconciliation through faith in his blood &c.*

^f Antidigma
Colonienf cap.
de iustificat.
& per quas
causas.
Concil. Tri-
dent, sess. 6.

^g Psal. 143.

^h Rom. 3. 23.
24.
25.

In the seuenth Article, there are three contradictories of the lying & erring multitude of Rome, vnto the true religion. For they ⁱ say that *Concupiscence in the regenerate after baptism is no sinne*, although they confesse Saint Paule calleth it sinne. 2. That there is *nothing in him displeasing God, but he is pure, innocent and immaculate.* 3. *A iustified man can keepe all Gods commaundements.* If these men had learned and beleued the true religion, they would not dare to speake so directly contrarie to truth, seeing God teacheth far otherwise. First in the old testament where the church is directed to say ^k : *Wee haue bin all as an vncleane thing, & all our righteousnesses as filthy clouts.* And in the new testament, ^l *If we say we haue no sin, wee deceiue our selues and truth is not in vs.* Which two places being spoken of the people being by the sacrament of initiation (or Baptisme) entred

ⁱ Concil. Tri-
dent, sess. 5. &
sess. 6. canon,
18. & 25.

^k Esai. 64. 5.

^l 1. Ioh. 1. 8.

a Concil. Trid.
sess. 6, canon

24.

33.

20.

b Psal. 16. 2.

c Luc. 17. 10.

d Act. 15. 10.

into the Church, do shew plainly that original corruption is a sinfull matter in the flesh of the regenerate, by which they are made vnable to doe any one worke perfect, much lesse to doe all Gods commandements at all times, in thought word and deede, a thing which euerie mans owne conscience doth testifie, if he bee not too much besotted with the looking vpon his fruitlesse peacockes taile. In the eight Article they make additaments, namely that ^a good workes are also causes of the encreasing of iustification, and truely *deserue eternall life and encrease of glorie, and that the obseruing of the commandements of God and the Church, are the condition of the promise of eternall life, to which the iustified man is bound if he will be saued.* By which while they robbe Christ of his merits, and giue more honour to the corrupt life of man, and lesse to the redeemer, and lay an other burthen vpon Christians, then that which God layeth, and such as no man can beare: they leade themselves so farre from religion, that either by a vaine hope of that which is not, they forsake their owne saluation: or els by a greeuous desperate downe-fall, finding themselves (as the truth is) vnable to fulfill the condition, they lay themselves open to euerlasting perdition. But God alloweth no such additamentes, where he teacheth vs in the old testament to say vn-to him: ^b *Thou art my Lord, my well doing extendeth not to thee.* And in the new, ^c *When ye haue done all those things, which are commanded you, say wee are vnprofitable seruants &c.* And the condition of fulfilling the commandements, is called ^d *a yoke which neither we nor our fathers were able to beare:* and if it were possible

possible to doe the commandements, yet the holie Ghost telleth vs, that ^e if righteousness bee by the lawe, ^c Gal. 2. 21. then Christ died without a cause.

Against the ninth Article the Romists do diuersly oppose themselves, shewing themselves to bee of no religion. For first they adde the commandement of the church, making it equall vnto Gods written worde, saying: ^f *They which receiue not indifferently their Canons, they profitablie effectually and to purpose holde or beleue, neither the catholike faith, nor the foure holy Euangelistes.* They adde moreouer, that ^g *all the decretals & constitutions of that sea, yea though it decree things scarce to bee borne, yet must they bee borne with a godly deuotion, though there bee* (as ^h they say in one booke of decrees) *about 3000.* Againe, they say that ⁱ *Traditions pertaine to faith and maners, and that they doe receiue and embrace them with equall godly deuotion and reuerence, as they doe the holy scriptures.* Lastly they set the Church before the scriptures, as that by ^k *it the scriptures are so farre made knowen to all Christians, as they are not bound so to take them, vlesse by the authoritie of the Church they knew them. And that the authoritie of holy scripture dependeth and hangerh upon the iudgement of the vniuersall or catholike church, and that there are many vnwritten verities left by Christ and his Apostles to be beleued and obeyed vnder paine of damnation.* Here is the mouth of blasphemie, if wee may beleue the vndoubted word of God, how hee teacheth vs to esteeme of the holy scriptures and of the Church: for in the olde Testament hee saith: ^l *Iesai. 8. 20. To the law and to the testimonie, if they speake not according to this word, it is because there is no light in them.*

^f Gret. decret. pars 1. dist. 20. cap. de libellis.

^g Distinct. 19.

^h Decret. abbreviat. in verbis.

ⁱ Concil. Trident. sess. 4. decret. 1.

^k Test. Rhem. pari pietatis affectu & reuerentia.

^l Gal. 2. vers. 2. & 6.

D. Smith briefe treatise. cap. 2. & 3.

12. Tim. 3. 13

And in the new : ^a *The holy scriptures are able to make thee wise vnto saluation &c.* Let then euery wise man iudge, that if the scriptures bee able to make a man wise vnto saluation, and that there is no light (that is to say knowledge of truth and godlinesse) in them, which agree not to the holy scriptures, what canons, decrees, decretals, traditions, or vnwritten verities, can haue any authoritie, vnlesse they agree to the written word of God? or that they can containe in them any thing not written in the scripture, which is of necessitie to saluation, or which not to doe or beleue is damnation. Againe, how can the scriptures take their authoritie from the church, seeing that the church is of no light, vnlesse it bee found agreeable to the scriptures: and therefore no church except it bee approued by the scriptures, and so the scripture is iudge ouer the church and not contrarie. And if (I say) the scriptures can make a man wise vnto saluation: it is the greatest follie in the world to clogge the people of God with so many thousand of needles, canons, decrees, decretals, traditions, and vnwritten (falsely called) verities, and so make the light and easie yoke of Iesus Christ most heauie and burdenous. If these diuillish blasphemies were true, alas who could be sau'd? For who was euer found that did or could doe all the foresaid Canons and traditions? Therefore in them is fulfilled which is said by the Lord of Hypocrites, ^b *They bind heauie & greuous burthens not to be borne, and lay them on mens sholders: but they themselues will not moue them with one of their fingers.* Let vs abandon therefore these painted sepulchers and enemies of all true godlinesse, which

b Math. 23. 4.

which burden Gods house with such great volumes of new laws made by men, contrary to the true faith & religion: when God telleth vs expressly that his law written in his word, is perfect and *conuerterth the soule, and that to it nothing is to be added or taken away.* c Psal. 19. 7.
Deut. 4.

In the tenth Article, the contradiction is manifest to the whole worlde; for all men see that they re-
strain the worde Catholike to one place, and that the whole Church should be ruled by her square, & the whole vniuersall worlde made catholike by one citie: wheras one city cannot be the vniuersal church of the whole world, which containeth the meanest and smallest part of the whole. Besides this, they doe not hold & professe the onely true & catholike faith, but do most earnestly, fearfully and cruelly persecute Christ & his members, & stand only vpon vain titles of antiquitie, vniuersalitie, visible succession, & other false grounds, which are common to all the wicked & pagans, & which notwithstanding their brags, can not be found in their sinagogue and profession. And as is their faith, such is their preaching, mans traditions and deuises, altogether strangers from the life of God: & their sacraments (as they handle the matter) are not only full of vnclean mixtures, but also peruer-
ted & without authority from God. All which, to him that considereth, will bee found true, in the examination of the articles going afore & following after: namely that they haue nothing (in doctrine or practise) of the nature of the true Church of God, nor yet those visible marks which do indeed & truly shew, discern and make knowne the true church and chaste spouse of Christ.

In the eleuenth Article there need but few words, for when they worship the Roode and other idols, relickes of Saints and the sacrament, and when they pray to the virgine Marie, to the Apostles, and all canonized Saints of that sea: euerie man may by & by perceiue that they worship not God onely. And if they would shift vs off with their blind distinction of Latine *doulia* & *hyperdoulia*, it is not the daliance of termes that can helpe the matter, except the word of God made such a difference. Againe, they themselves^a teach, that *latria*, which themselves say is a worship due and proper to God alone, may be done and might lawfully be done to these: namely, *to the trinitie of the persons diuine, to the three Angels whom Abraham saw, to the doue appearing upon Christ, to the voice of the father, to the wordes of the holy scripture, in as much as they proceede from God, to the manhoode of Christ united to his Godhead, to the crosse of Christ, to the image of Christ, to the sacrament of the Eucharist, to the garments, nailes and speare of Christ.* If here the proper honour and worship of God bee not giuen to creatures, and that these things be not disagreeing to the holy and ancient religion, allowed by God: I know not what is. Let it be tried by that which God

saith in the old testament: ^b *Call upon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me.* And in the new Christ speaketh in the minde and meaning of the old: ^c *Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

^a Preceptorium
Nider. precept.
1. cap. 6.
Latria idem est
quod seruitus
Deo exhibita
&c.

^b Psal. 50. 15.

^c Math. 4. 10.

In the twelfth Article there are many disagreements of Romish superstition and idolatrie, from the true catholike religion. First in the generall nature

ture of a sacrament they add a further power, namely *that the sacraments containe grace, & giue grace, and*^a *that of the worke wrought, yea and this alway and vnto* a Concil tri-
dent ſeſ. 7. *all, on the part of God; and that without them, or the vow of them a man doth not receiue of God the grace of Iuſtification, and that the intent of the Miniſter is required, at leaſt according to the generall intent of the Church.* In which are two manifeſt cut-throats of the nature of a Sacrament: for by conteyning grace &c, vnderſtanding that grace is in the outward ſigne, and ſo by the only outward miniſterie, as it is wrought by the Miniſter grace is giuen: 'this maketh it more then a ſigne and a ſeale of the couenant, and giueth that to the outward ſigne & worke wrought of man, which is due to the ſpirit of God. And ſecondly the neceſſity of the Priests intention is made an efficient, bearding & outfacing the institution of God: as though that the being of the Sacrament, depended not onlie and wholly vpon Gods ordaining and institution, but that it muſt haue the intent of the miniſter, to make it a Sacrament. And here they are to be vnderſtood of the Sacraments of the new teſtament: therefore let vs heare how God in the new law of the goſpel doth teach the contrarie. For he applyeth the vertue of both Sacraments to the ſpirit ſaying: ^b *By* b 1. Cor. 12. 13 *one ſpirit are wee all baptized into one body, whether wee be Iewes or Grecians, whether wee be bound or free, and haue beene all made to drinke into one ſpirit:* therefore the power is not in the outward ſigne or worke, but onlie in the ſpirit, becauſe that, ^c *the diuerſities of gifts* c 1. Cor. 12. 4. & 11. *come of the ſame ſpirit, and he diſtributeth them to euerie one ſeueralie as he will.* And as for the Priests intent,

a Ver. 6.

he saith in the same chapter. ^a *There are diuersities of operations, but God is the same which worketh all in all.* If then God worke all, where is the ground of the Priests intent, and if the spirit distribute as hee will, where is the worke wrought, &c? There is yet a third addition, namely that they lay vpon these sacraments, the grace of iustification, which God saith evidently, is imputed to faith without any workes, euen as ^b *Abraham beleueed God, and it was imputed to him for righteousness.* Secondly, for the number: the presuming sea addeth siue, matrimonie, orders, confirmation, penance, & extreame vnction, not one of them hauing the true nature of a sacrament, for they are no where ordeined and commaunded of God to any such purpose, except we would childishly say as they doe, namely ^c that hee ordained confirmation, when he laid his hands vpon children, and said, suffer little children to come vnto me, and orders when he said: *Doe this in remembrance of me,* & penance when he said to leapers: *Go shew your selues to the Priest,* and extreame vnction; when hee sent his Apostles to anoint and heale the sicke, & that he made matrimony a sacrament when in the wombe of the virgin M. he would ioyn our nature to the diuine, in the vinity of person, &c? So might wee make a multitude of sacraments, *making of clay to heale the blind, his stooping downe to the ground to write, washing his Disciples feet,* and many such like. Thus might we play the fooles with *Guilhermus Durandus* in his *rationale diuinorum*, turning all things into mysteries, & make trifling and prophane sport, with the schoole men, turning vp-side downe the true sence of holy scripture, by allegoricall,

b Rom. 4. 1. 2. 3
11. &c.
Gal. 3. 6.

c Manipul. curat. cap. 1. de instit. sacra.

goricall, morall and anagogicall interpretations, and when we haue done; come as neere the meaning of God, as the east is to the west. But if they be sacraments ordayned of God for his Church, they ought to bring forth the commaundement of God, such as is for Baptisme: ^d *Baptize in the name of the Father,*

^d Math. 28. 19.
1. Cor. 12. 23.

the Son and the holy Ghost: and for the Lords supper. *Do this in remembrance of me.* Secondly, let the shew out of Gods booke, the signe in penance, and the rest that they pertaine, to the generall couenant of grace and promise of Christ. As that matrimonic is anie more but a similitude or allegorie, or that confirmation was any more but the taking of the children vnto him at one time, to blesse them particulerlie, or that orders is any more but for the grace of the estate of the ministrie: & their vncion was but for the bodie that they might liue, and not for the soule at the very point of death: therfore here is great presumption to father vpon God, their owne beastly inuentions. Thirdly, in that which is speciall in either of the two sacraments they commit very great absurdities, by most ridiculous & idolatrous additaments. First, in Baptisme, they thrust in a strange *Catechising & a filthy exorcising*. In the first they put the finger in his eare, to signifie that his eare should be apt to heare Gods word, and spit in his mouth, that hee may be prompt to speake of faith. 2. He crosseth him in his breast, that in breast & mouth he confesse the faith of Christ, & crosse him in the forehead, that he be not ashamed of the faith of Christ. 3. He putteth salt in his mouth, signifying wisdom. His filthy exorcisme is to coniure the diuell that he depart from the soule of the party to be baptized, & giue place to the holy ghost.

^e Looke Man-
nipul. curat.
c. 8. de Ane-
Bapt.

a Ib. cap. 7.
 Godfather &
 Godmother
 may not mar-
 ry together by
 Poperie,
 b. Heb. 13. 4.
 Math. 19. 6.

And in baptizing they make three other crosses in declaring wherof, I am loth to defile this paper, they are so foolish & so greatly derogatorie to Christs holy institution: for on the one side they dash baptisme out of countenance, with so many goodly shewes & vses: and secondly they blaspheme God to coniure, especially in the place & time of Gods worship: but one bable I may not omit, that they ^a giue baptisme such a power to make a spirituall cosonage, namelie, that it hindreth matrimonie & breaketh a contract. See here if Antechrist presume not as God, nay aboue God: for they make that vnlawfull, ^b which God hath made *honorable among al men, & put a sun-der the whom God hath coupled together.* But yet there are more abominations, & heretical presumptions. For in the sacrament of the Eucharist, they amende the signe, and put water to the wine: secondly, they take away one of the signes from all the communicants sauing him that maketh the sacrament: thirdly, they driue away both the signes altogether by their fiction of transubstantiation, & set in the roome thereof (if we may belecue them) the body, soule, & Godhead of Christ, that very body which was borne of the virgin Mary, and crucified vnder Pontius Pilate, and so being chaunged they giue godly honor vnto it, they lift it vp and carrie it in procesion, and hold it forth to be publicly worshipped of all men, they offer it vp for a sacrifice for the quicke & the dead, and keepe it very deuoutly in the pix, to be readie at all times to comfort them that need. Surely it should seeme that Christ & his Apostles were but children vnto those, both in wisdome and in power. For they
 neuer

neuer once dreamed of these things, and being matters of very great importance, it is meruaile they neuer had leisure to commit at the least, some of them vnto writing, that it might be found in holy scripture: but being not found there, they haue their holie traditions of equall reuerence with Gods word, or els the plenarie power of their Apostaticall sea, sufficientlie to warrant whatsoeuer, to them whom God hath giuen ouer to belecue lies. This is the profoundnes of Sathan, good Lord God, and mercifull father, keepe it euer out of this land, that it neuer deceiue thy people any more. First the mingling of water with the wine is ^c brought in vpon three goodlie reasons. 1. *Christ is thought to haue done so*: 2. *water came out of his side*: 3. *water in the Apocalips signifieth people*, therefore it sheweth the misterie of vni-on of the faithfull people with Christ. Loe here a forgerie of a new misterie, why might they not put in nailes or stakes, that might signifie the fastning of Christ to his people, because the ^d preacher speaketh of such a misticall fastening. If men may add thus vpon coniectures, and set Anathema and a curse (as they doe) vpon all that consent not; how shall wee finde the measure of truth? or how shall they auoide the curse of God, which saith: *cursed is he that addeth to this booke*. But alasse poore men how little effect this deuise hath brought forth? For by and by, as soone as it is a sacrament, (for before the words of consecration, as they call them, it is no sacrament) the wine is cleane gone (they say) where is the their new misterie? How can they represent, which haue no being in *rerum natura*, in the world. Againe, how

c Concil. trident. sess. 6. ca. 7.

d Eccl. 12. 11.

Reuel. 22.

a Math. 29. 27.
Mark, 14. 23.

can it signifie this to the people, when they keepe it from them, and blesse them with the emptie cup. This is a second presumption against the expresse commandement of Christ, which saith: ^a *drinke yee all of this, and they dranke all of it.* Thirdlie in transubstantiation, see how many monsters they feed. First wee must beleue there is no wine or bread though wee see them and taste them, though they haue the same quantities and qualities, and effects they had before, though they corrupt and putrifie as before, and we must beleue, that Christ, God, and Man, is vnder those formes, quantities and qualities, though wee can see, heare, or feele no forme, quantitie, or qualitie of a true or naturall bodie or man. Here is a monstrous mā, which if you look vpon him is all ouer couered with a little roūd peece of starch not surmounting the greatnes of a mans hād. Here be al the properties of bread and wine, and their naturall operations, but they are not bread nor wine, but a man; here one subiect hath accidents, and essentiall qualities of an other subiect. And accidents are and haue a being, without their true substance & proper and naturall subiect. A bodie which is a thing circūscriptible, and by the diuine law of Gods creation & providence is alway, and can be but in one place at one time; is here made and set in diuers places, & yet still one & the same, and that at one time: in heauen and earth, at *Constantinople*, at *Ierusalem*, at *Rome*, at *Carthage*, & euery where. But how cā they shift here, the making of God to assume these formes (as they call thē) into the vnity of his person, that so God & man & the formes of bread & wine make not one Christ;

for

forby their doctrine these formes haue no being, but in Christ, & Christ is vnder thē. I quake to write it, yet say they, we must beleeue this chāge, for nothing is vnpossible to God. They must not so blinde our eies: for it is vnpossible to God, to haue already done that which he neuer did, nor neuer will doe, such is this transubstantiation of theirs. It is impossible for God to deny himself, such is this transubstātiation, it is impossible for God to lie: such is this transubstātiation. Againe, how can this be a sacrament when the outward signes be gone, and a remembrance of him that is present? but rather that himself is the signe of himself, & a remembrance of himself present, neither yet is this so: for we cannot see him, feele nor vnderstand, how he is present, that he might be a signe or a remēbrance of himselfe, but a third thing is present, the accidents or forms of bread & wine, this is a new learning to teach Christ and his Apostles to goe to schoole, nay this is the monster of all mōsters. Teach we the Indians that this is the God of the christians, may they not think rather, the sunne or moone more likely to be God, & to haue a more expresse maiestie of a God? may not the diuel laugh in himself, that he hath so far passing measure, bewitched the wise and graue learned mē, to beleeue that which a child may easily perceiue to be meere folly. Infinit is the blood that hath bin shed to maintaine this fanisie: and who would not willingly spend all the blood in his heart, rather thē to yeeld to such blasphemie. But the diuel is not herewithal content, but that he might lead thē euery way as slaues, in triumph against God and his Christ: he maketh thē to worship these formes and

a Concil. tri-
dent. Sef. 6.
Septemb. 17.
1562. Cap. 1.
Sef. 3. canon. 5.

host (as they call it) and carrie it about in proceffion, that all men might adore it as God. And this ^a they build vpon these words of Christ. *Doe this in remembrance of mee*: for by them (as they say) the Priest hath power, to make a sacrifice propitiatorie, and then being turned into God (they say) it is meet and fit that hee should be worshipped, whom God bringing into the world, commaunded the Angels to adore: But herein first they gaine say the Scripture, which teacheth the end of all sacrifices by the Priesthood of Christ, as is by many arguments pro- ued from the sixt till the eleuenth Chapter of the E- pistle to the Hebrewes; Secondlie, when they cause it to be worshipped, and yet God instituted it to be taken and eaten onelie; what doe they but peruert the ordinance of God? and they say wee must wor- ship the sacrament, or els Christ in the sacrament. If they say the sacrament then they cannot say Christ, because he is not the sacrament, but the sacrament is a signe of him; or els the sacrament is no sacrament. I so they say in the sacrament, thē they say no thing; because that by their doctrine, there is no such thing; but only the formes of bread and wine, for the bread and wine, is turned into Christs body and blood (as they say) and so there is nothing left to be the sacra- ment. Yet if it were so as they say: what man can ap- point a new forme of worship, to be performed vn- to God, without his expresse commandement or au- thoritie? For Christ saith that all such worship as is by the precept of men is in vaine. And lastly consi- der how this can agree, when they offer the sacri- fice, they desire God to accept that sacrifice, againe, when

Math. 15.
Looke in the
Masse booke
ordinarium
Mss.

when they shew it the people, they cause them to worship it, a strange and new kind of God, that must be prayed for, and praied to. But howsoeuer, it is a manifest thing, that the popish sacrament and sacrifice, is not the same which Christ instituted, and therefore not of the exercises of the true Catholike religion. For if Saint Paul, when there was among the Corinthians but a little abuse, in the mixture of eating, in the congregation at the time of the celebration of the Lords supper, whereupon there was discontentment betweene rich and poore: if I say hereupon hee called them to the plaine and simple institution, saying: *I haue receiued of the Lord that which I haue deliuered vnto you &c.* And therein addeth nothing to that which is written in Mathew, Marke and Luke: what doth he inferre, but that it should be obserued without all additions: and therefore vpon this ground forbiddeth their eating in the church. What would he haue done, if he had seene such swelling boiles & filthy bunches, standing vp so abhominable, as these Romish additaments, which altogether take away the verie forme of Christes institution? This sheweth how little these men haue of the gospell of Christ: the teachers whereof are enioyned to teach the church to doe, ^b *whatsoeuer he* ^b Mat. 28. 19. *commaunded.* And to keepe this commandement, ^c *without spot and vnrebukeable,* ^c 1. Tim. 6. 4. vntill the appearing of our Lord Iesus Christ. And therefore wee are not bound to ^c follow them any otherwise, but as ^c 1. Cor. 11. 1. they follow Christ.

In the thirteenth Article the sea of Rome is directly contradictory, to the christian religion. For

a Concil. Tri-
dent. de sacris
ling. peregrin.
cap. 8.

they say : ^a *Et si missa contineat populi fidelis eruditio-
nem &c.* Although the masse containe great instruc-
tion of the faithfull people, yet it seemed not conue-
nient to the fathers, that it should be celebrated eue-
rie where in the vulgar tongue : And their masse
booke, which containeth prayers, celebration of sa-
craments, reading of holy scriptures, &c. is set forth

b Manip. curat.
cap. 10. de rit.
quo deb. miss.
celebra.

to bee vsed in the latine tongue : But saith ^b one of
that side : *Sciendum quod missa tribus linguis &c.* It
is to be vnderstoode, that the masse is celebrated in
three languages, that is to say, Hebrew, Greeke, and
Latine. For *Alleluya, Amen, Osanna, Sabaoth*, are ta-
ken of the Hebrew. *Kyrie eleeson Christe eleeson* are
taken of the Greeke, all the rest are Latin. The masse
is said in these three manners, because the title of
Christ hanging on the crosse, was written in He-
brew, Greeke, and Latine. Where you may see three
strange thinges to bee done of these holy fathers,
first to celebrate that in an vnknowne tongue, which
containeth great instruction to the faithfull people:
as if it were meete in their eies, that the meate which
was good, and appointed for them, ought to bee
kept out of their sight. Secondly, that this order
must be learned of Pontius Pilate, who put Christ
to death a verie good an Apostle, for an Aposta-
ticall Church. Thirdly, this is expressely repug-
nant to holy scripture, which saith, ^c *Let all things
be done to edification* : and that, *hee which speaketh
in a strange tongue should keepe silence in the Church.*

c 1. Cor. 14.
26.
28.

In the foureteenth Article they bee also contra-
dictorie to the truth. And first touching matrimo-
ny, they haue three degrees of contradiction. ^d First
absolute-

d Concil. trid.
sess. 8. canon. 9.

and ordaining a strange tongue to abuse Gods people.

179

absolutely forbidding all preeftes and ecclesiasticall persons to marie. ^e Secondly, they forbidde mariage certaine times in the yeare, as in Lent, &c. And ^e Canon 11.

^f thirdly take vpon the to dispence with the order of ^f Canon 3. God ^g in Leuiticus touching the degrees of kindred ^g Cap. 18.

prohibited, & also to adde and ordaine moe degrees to be prohibited, which God hath not forbidden :

And whosoeuer doth maintain the Christian libertie herein, they pronounce him *Anathema, accursed.*

Forgetting what ^h God said to Peter, *That God hath* ^h A&. 10. 15. *purified, pollute thou not: and that Christ the head of his* Reuelat. 3. 7.

Church hath the keye of David, that openeth and no man shuttereth &c. Wherefore seeing that Christ hath

made ⁱ *mariage honourable for all men* : and that by ⁱ Heb. 13. 4. *his ordinance, To the cleane all things are cleane* : doe ⁱ Tit. 1. 15.

they not herein bewray their apostatical presumption

to challenge authoritie more then euer Peter

durst euen aboute Christ : when they make mariage

dishonourable in certayne times and persons : and

dispence by giuing libertie, where Christ forbid-

deth : and making restraint where hee giueth liber-

tie. Now in the authoritie of the magistrate, how

vnlike the Pope is vnto Peter euerie man seeth :

For cleane contrarie to all religion and honestie

hee taketh vppon him not onely to bee vniuer-

fall Bishoppe aboute all Bishoppes : but also vni-

uerfall ministeriall head in earth, aboute all power

and potentates, kinges and Emperours, that is a-

bove all that is called ^k God. Therefore we need ^k Psal. 82. 7. *The Pope a-*
not vse many wordes in this place : seeing the Pope ^k *bove all called*
vsurpeth that which Christ himselfe neuer did in God.

his owne person, neyther gaue to any other as-

Popery new learning, forbidding & dispensing in marriage,
 ter him. For he meekely submitted himselfe to the
 ciuill power, saying directly, ^a *My kingdome is not of*
this world: and forbidding others he saith, *It shall not*
be so among you.

^a Ioh. 18. 36.
 Mark, 10. 43.

^b Test Rhem.
 annot. Luc. 16.
 22. 26.
 Dorbel. dis-
 tinct. 2 sent. 4.
 In miss quotid.
 pro defunct.
 offert.

In the fifteenth Article the disagreement by addi-
 tion, that where the true religion by holie scripture
 haue this hope of the bodies rising at the last day.
 The sea of Rome teach another arising: namely of
 the soule out of *Limbus Patrum*, out of purgatorie,
 and out of Hell, before that great day of iudgement
 come. As first that ^b Christ descended into Hell, &
 deliuered the fathers some out of *Limbus*, some out
 of purgatorie, which had lien there till that time.
 And that in hell a man may suffer part of his tempo-
 rall penance, which being ended hee is free from
 thence: and therefore they pray in their Masse: *Do-*
mine Iesu &c. O Lord Iesu Christ deliuer the soules
departed &c. Which dreaming additament of
 hope concerning the dead bewrayeth it selfe, to
 disagree from the Christian religion: in as much
 as God doth teach men, that after death the faith-
 full doe onely rest, till the last day. First in the
 olde testament, thus: ^c *He shall enter into peace, they*
shall rest in their beds. Thou shalt rest and stand up in thy
lot at the end of the daies. And in the new Testament:
^d *Blessed are the dead which hereafter die in the Lord:*
euen so saith the spirit, for they rest from their labours. If
 they rest, and that till they stand vp: then no transla-
 tion out of *Limbus*, Purgatorie, or Hell. And if they
 rest, then no penance in hell or purgatorie for the
 faithfull. Therefore I may conclude in this place,
 that the popish superstition hath verie little or no af-
 finitie,

^c Esa. 57. 2.
 Dan 12. 13.

^d Reuelat. 14.
 13.

finitie with the true ancient and catholike religion, but it hath verie many great & intollerable disagreements from the same.

CAP. II.

Of the disagreement, that popish superstition, now taught in Rome, hath with the religion which Saint Paul taught the Romans, and with the doctrine Saint Peter taught the Iewes.



It will also appeare how new the superstition of poperie is, if we find they keep not the doctrine of the blessed Apostles and founders of Christs Church, Saint Paule and Saint Peter: vpon which two they father all their authoritie and doings, and call them founders and protectors, and patrons of the church of Rome. If then they be fallē from the faith, which these two holy Apostles taught by the spirit of truth, they must needs be accounted vpstarts & of an apostatical new borne generation. Marke therefore (good Reader) and consider. Saint Paul taught the Romanes, that it was an hethenish wickednes, ^a *to turne the glorie of* ^{a Rom. 1. 23.} *the incorruptible God, into the similitude of a corruptible man.* The sea of Rome that now is, cleane contrarie to that doctrine, doth make images to represent the Trinitie, and to represent God the father, by the likenesse of an olde corruptible man. The doctrine which Saint Peter taught the Iewes, saith that ^b *Christ* ^{b Act. 2. 23.} *was deluered by the determinate counsel and foreknowledge of God, to bee crucified and slaine, by the handes of wicked men.* The sea of Rome that now is doth say:

- that God did onely foresee, but not determine or ordaine any thing which he commandeth not: and it is certaine he commanded not the Iewes to crucifie Christ, therefore in these two points they agree not with Paul & Peters doctrine. S. Paul taught the an-
- ^a Rom. 8. 7. cient Romanes, that *^a The wisdom of the flesh* (that is to say, the knowledge and will of man as it is infected by original corruption, before we be regenerate) *is enmitie against God, and that it is not subiect to the law of God, neither in deed can bee.* And the doctrine
- ^b 1. Pet. 1. 22. of Peter to the Iewes is, that wee ^b are borne againe
^{23.} cap. 2. 1. 2. as *new borne babes*, shewing that without the spirit of
^{2.} Cor. 3. 5. God we haue not one good thought: But these new Romistes say, that mans will onely stirred vp by the grace of God, can prepare it selfe to the grace of iustification, and doeth workes of congruitie pleasing God, and worketh together with the grace of
- ^c Rom. 8. 8. God vnto merit and deseruing of saluation, S. Paul taught the Romanes, that ^c *they which are in the flesh*
- ^d Cap. 3. 12. (that is the vnregenerate) *can not please God.* And again, ^d *They haue all gone out of the way, they haue beene made altogether vnprofitable, there is none that doth good*
- ^e Eph. 4. 17. 18. *no not one.* And he openeth himselfe els where saying: ^e *The Gentils walke in the vanitie of their mind, hauing their cogitation darkened, being straungers from the life of God, through the ignorance that is in them &c.* that is to say, their ignorance is so great that
- ^f Rom. 14. 23. they cannot doe any thing but sinne, which he confirmeth by this maxime to the same Romans: ^f *Whatsoever is not of faith is sinne.* Therefore his doctrine to them is this that, by their exceeding ignorance the vnregenerate did nothing but such as was sinne in
- ^g Concil. tri-
 dent. Ses. 6.
 canon. 7. Gods

Gods eye-sight. These late Romistes doe ^gaccuse this doctrine of Saint Paule, and all them that say, that all the workes of the vnregenerate to bee truly sinne. Saint Peter taught the Iewes, ^h*That there is saluation in none other* (meaning none other but Christ) *for that there is giuen none other name vnder heauen, whereby we must be saued.* These degenerate pretenders of Peter, place saluation in others, as in merites, satisfaction, and workes of supererogation: and say there bee other names by which wee must bee saued, as diriges, religious orders and vowes, pilgrimage, pardons, relickes, and many other names by them deuised. Saint Paule ^{i Rom. 4. 25. & 8. 33, 34.} taught the auncient Romanes, that ⁱ Christ dyed for our sinnes, *and rose to make vs righteous, and being hereby iustified of God, nothing can bee layed to our charge, nor condemne vs.* By which it appeareth that the obedience and suffering of Chryst, was the perfect working of our saluation. These bastarde Romanes doe saye, that wee yet neede the sacrifice of the Masse for quicke and deade, and that the doing and fulfilling of Gods commaundementes and the Church, is the condition on our part. S. Peters doctrine saith that all the faithful ^{k 1. Pet. 2. 5. 9.} are an holy priesthood, *To offer vp spiritual sacrifices acceptable to God by Iesus Christ.* These counterfet successors of Peter, adde a new deuise, saying: that their priests haue an especial office, to offer vp sacrifice, namely their *Hoste*. S. Paul taught the old Romanes, that ^{l Rom. 8. 34.} *Christ sitteth at the right hand of God, to make intercession for vs.* These declined Romistes say, that the virgin Marie, Peter and Paul, and the Saints
are

- are intercessors for vs. Saint Peter taught the Iewes:
 a 1. Pet. 5. 1. 2 that he the said ^a Peter was an elder as other elders & ministers of Christ, and that such elders should not be Lordes ouer Gods heritage, but that Christ was the chiefe shepheard. These stately prelates make themselves Lords of sea and land: disdaining at the low estate of the Apostles and elders of the primitive church. Saint Paule taught the Christian Romanes, that ^b *A man is iustified by faith without workes.* These Antechristian Romanes say: that by doing good workes a man is iust and iustified, and not by faith alone. Saint Paul taught the Christian Romans that, ^c *Concupiscence in the regenerate was sinne, and though he did will that which was good, yet hee could not performe it.* These Antechristian Romanes do say, that concupiscence is not sinne in the regenerate after Baptisme, but onely left for the spirituall battell to bee resisted. Saint Peters doctrine to the Iewes saith, *That we must doe good workes* ^d *to shew forth the vertues of God, and to glorifie him, and to put to silence the ignorance of foolish men.* The new learning of these men is, that we must do good workes, that we might winne heauen thereby. Saint Peters doctrine to the Iewes saith, ^e *That the Gospell is the word of God by which we are borne again, that it is sincere milke, and commendeth vnto them his owne and also S. Pauls epistles.* And S. Paule taught the faithfull Romanes: ^f *That God promised the gospell before by his prophetes in the holy scriptures, and that God commaunded that it should bee taught all nations by the scriptures of the prophetes.* These Romanes of the new learning, do say: that the ^g scripture can not teach all the gospell, but

we must learne somewhat touching faith and saluation by tradition, canons, and the magisteriall power of the Church, and equall these with holy scripture, to teach that which can not be found and learned in the written word of God. Saint Paul taught the Romans the vniuersalitie of the Church, when he said, ^a there is no difference betweene the Iew and the Grecian; *for hee that is Lord ouer all, is right vnto all that call vpon him,* & S. Peters doctrine agreeth thereunto, where he saith: ^b *God is no acceptor of persons, but in euery nation hee that feareth him and worketh righteousness, is accepted with him.* These late builders place the Church in the citie of Rome, and call it the Catholike Church of Rome. S. Peters doctrine to the Iewes, saith, ^c that he prayed and blessed God, and that the Christians should feare God, and offer spirituall sacrifices vnto God. And S. Paul ^d taught the beleeuing Romanes, by his own ensample in diuers prayers, and by a generall example of the Church in these words: *who soeuer calleth on the name of the Lord, &c.* that they should worship and pray to God only: These new deuifers giue this honour of God, to Saints, relickes, and images, and teach men to serue, worship, and pray to them. S. Paul taught the Romanes of the Primatiue Church, that after ^e iustification by faith, the sacraments are signes to scale the righteousness of faith: and S. Peters doctrine to the Iewes saith, that ^f Baptisme saueth vs, but not by the outward washing away of the filth of the flesh, but by the spirit working in our hearts a good conscience to God. These new forgers of doctrine and sacraments, make the sacraments in the worke wrought to containe &

a Rom. 10, 12.

b Act. 10.

34.

35.

c 1. Pet. 1. 3. &

2 5. 17.

d Rom. 1. & 10

& 15. & 16.

e Rom. 4, 11.

f 1. Pet. 3.

21.

^a This appeareth Act. 2. & all the whole storie following.

^b 2. Cor. 9. 5. 1. Pet. 5. 2.

^c Rom. 13. 1. 1. Pet. 2. 13.

^d 1. Pet. 5. 9.

^e Rom. 14. 2. 3. 4.

^f 1. Pet. 1. 5.

^g 2. Pet. 3. 18. 1. Pet. 3. 15.

to conferre grace, and to iustifie together with faith, and that without baptisme there happeneth no iustification. Saint Paul and S. Peter, wrote both in the Greeke tongue, which was fittest for all nations to learne Gods word, and wheresoeuer they gaue instructions,^a they did it in that language which might best be vnderstood of the people: but these new religion makers, deliuer instructions, & teach men prayers in an vnknowne tongue, & giue them images to be their bookes. Saint Peters doctrine touching marriage appeareth, that he being ^b an Elder, had a wife, as the other Apostles, & laid no other burden vpon Elders but to feed the flocke of God: and yet these new law makers forbid marriage, to the which Peter called elders. S. Paul taught the Romans that ^c euery soule should be subiect to the higher powers, and S. Peter commaundeth submission, to all maner ordinance of man. But these proude vsurpers, take vpon them to dispence, with the oth & obedience of subiects, bringing all superiour power vnder their seruant, the Pope of Rome. S. Peter taught ^d to resist the diuell stedfast in faith: these afterwitted men teach vs to do it by coniuring, by crosses and by holie water. Saint Paul taught the first childe of the Romanes, that ^e in meate and dayes, men should not iudge and condemne one another: these men vnder the name of the Church, forbid and commaund, iudge and condemne men, in meates and in dayes, and that vnder paine of damnation. S. Peter taught the Iewes, ^f that wee are kept by the power of God, thorough faith vnto saluation: these ^g me say, that faith without hope & charity cannot performe it. S. ^g Peter would haue

haue euery man grow in the knowledge of our lord Iesus Christ, and to be so far instructed in the gospel, that hee might be able to giue a reason of his faith. These Antipetrians would haue men to content theselues with ignorance, & to belecue as the church beleeueth, & by this colour that ignorāce is the mother of deuotion, they kepe the common people frō knowledge of the scriptures. S. Peters doctrine doth say^h that the heauens must containe Christ, vntil the time that al things be restored: & S. Paul taught the Romanes, ⁱ that Christ is at the right hand of God: ⁱ Rom. 8. 24. yet say these shameles forgers, that Iesus Christ, very God, and very man is really & locally, (by the intention of a Priest vttering certaine wordes, which they call cōsecration) is in the sacrament (as they cal it) of the Aulter. Saint Peter taught the Iewes, that it was ^k a tempting of God, to binde Gods people to keepe the law, because it is a yoke that *neither we nor our fathers were able to beare.* These presumptuous backsliders doe say, that it is a condition of our saluation and righteousness, to doe the commaundements of God and the Church, & that a man is able to fulfill the commaundements of God. Saint Peter ^l forbad Cornelius a Captaine of a band, when he fell downe at his feete, and worshipped him, saying, that hee himselfe was a man, and being directed and commaunded by our Sauour Christ, hee paide tribute and pollemonie vnto Cæsar. But the Pope the counterfeit successour of Peter, refuseth no kinde of honour euen to the kissing of his feete, done by Kinges or Emperours: and taketh tolle and tribute out of all lands

^h A&. 3. 2.

ⁱ Rom. 8. 24.

^k A&. 15. 19.

^l A&. 10. 25. 26
Math. 17. 24.

* *Act. 3. 12.**a Act. 8. & 11.
& 15.**b Gal. 2. 7. 8.
9.
11.**c Act. 5. 40. 41.*

whom he can make his vassals and vnderlings. Saint
 * Peter in the good works which he did, renounced
 in plaine tearmes, his owne power and godlinesse,
 and laboured by all meanes to set forth the name of
 Christ, that Christ onely might be glorified. These
 filthie changelings haue no end in aduancing the
 power of Peter, and therein of the name, authoritie,
 and glorie of the Pope. Saint Peter neither ^a hauing
 nor taking vpon him any soueraigntie aboue other
 Apostles, or aboue any estate, was sent by the A-
 postles at Ierusalem, to doe some Apostolicall worke
 in his ministrie, and S. Iohn equallie with him, and
 he obeyed his bretheren, submitted himselfe to giue
 an account of his doings, for his going to the Gen-
 tils, and gaue place to Iames to determine the con-
 trouersie, touching circumcision, and the law of Mo-
 ses to be imposed vpon the Gentils, & had no grea-
 ter title in the counsell, nor in any place of scripture,
 then Simeon, Peter, or Cephas, seruant and Apostle
 of Iesus Christ, or Elder. Also hee ^b acknowledged
 the same authoritie in Paul ouer the Gentils, which
 he had ouer the Iewes: and therefore hee meekelie
 suffered reproofe, for his weakenesse, at the hands of
 Paul, and ^c with all patience and ioyfulness tooke
 stripes, with the rest of the Apostles for the name of
 Christ. The Pope his pretended successsor taketh vp-
 on him farre otherwise, namely the Primacie aboue
 all Bishops and Patriarkes, aboue all Princes & Ma-
 gistrates, and maketh Cardinals and Archbishops
 his Embassadors and Legattes, disdaineth to giue an
 account of any thing, and taketh vpon him to con-
 firme all counsels, and to annihilate, whatsoeuer is
 concluded

concluded without his consent and authoritie, entitling himselfe Bishop of Bishops, cheefe Pastour & head of the vniuersall Church of Christ. He is so far from being reprooued, that hee will iudge all men, but himselfe be iudged of no man, and that his determinations must not be reasoned nor disputed vpon: and not onely ouer the Iewes, but also ouer all nations he vsurpeth authoritie, and is so farre from meek bearing of reproof or stripes for the name of Christ, that he raiseth vp sedition, rebellion and cruell wars against the lawfull superiour, & putteth downe Emperours and Kings for his owne name sake, & maintenance of his owne pride and vsurped iurisdiction. In all the storie which is in the new testament concerning Paul and Peter, we haue not one word, that Peter should be head of the Apostles, much lesse head of the vniuersall Church, or ouer Princes: neither is there any direct, or indirect collection to be made out of holy scripture: that if Christ had giuen him such authority, the same should haue descended and gone to his successors. And if to his successors, yet it would be doubtfull, whether Babilon, or Samaria, or Ioppa, or Ierusalem, might not be the place of succession: for at these places, it is expresse said, hee was and remained. And as for Rome, there is great reason to thinke, that hee was neuer there, or at the least some verie little while, and if he were there at all, yet neuer was hee Bishop of Rome. First, it is cleare that S. Peter kept at Ierusalem till the conuersion of Saint Paul: ^a which was sometime after the ^{a Act. 8, & 9, & 10, & 15.} Apostles had begun the planting of the Church of Ierusalem, and the Martyrdome of Steuen the Dea-

^b Gal. 1. 18.^c Gal. 2. 1.^d A&. 12. 1.

2. 3.

^e A&. 24. 17.^f A&. 24. 17.^g A&. 28.

con. Then ^b three yeeres after Paul visited Peter at Ierusalem, and ^c fourteene yeeres after that he communicated with Peter, Iames and Iohn at Ierusalem; and then after this ^d was Peter cast into prison by Herode, after the martirdom of Iames the brother of Iohn, after ^e which time Paul met with Peter at Antiochia. Now ^f many yeeres after it was before that Paul was taken at Ierusalem and sent to Rome; whether when he came, the ^g holy storie maketh mention of the brethren, that came to meete Paul, hearing of his comming neere vnto Rome : and that Paul being committed to a Souldior to keepe, communed with the Iewes, and for two yeeres space remained in an house hyred for himselfe, and receiued all that came vnto him and preached the kingdome of God : where there is no mention of Peter, who being so woorthie a person, no doubt it is likely, that in all this space the Euangelist would haue said somewhat of him if he had been at Rome. Now if as the stories say he and Peter died, the 14. or 12. yeere of Nero which was about the yeere of Christ ascention 70. there might be as some calculate 37. yeeres of Paules preaching, from which diduct some 18. yeeres before he went to conferre with Peter, Iames, and Iohn, and adde the time that Iames was slaine at Ierusalem by Herod, and after that the time that Peter was at Antioch; and lastly those many yeeres before Paul was taken and brought to Rome, and his being there two yeres, all which may easly make vp the other yeeres, and way there withall, that as some thinke his comming captiue to Rome Acts 28. was the eleuenth yeere of Nero, then ioine here-

unto,

unto, that he wrote from thence as some thinke, the Epistle to the Galathians and to the Ephesians, making no mention of Peters being at Rome. But in the Epistles to the ^h Colossians, and ⁱ Philippians, where it appeareth plainly that Paule was at Rome in bondes, and had Aristarchus his prison fellowe, hee maketh mention of Cæsars hoshold, Tychicus, Onesimus, Marcus, Luke and diuers others, & there is no word of Peter. Again his ^k second epistle to Timothy was written from Rome, when he was now ready to be offered, and the time of his departure (out of this life) at hand and he had finished his course: he sheweth that no man assisted him in his answering, and there he maketh mention of Linus, Eubulus and Pudens and diuers others, and telleth that Demas had forsaken him, and Luke only was with him. If a man ought to preferre the credit of the holy writings of God, before other stories, we may here plainly gather, that rather Peter was neuer at Rome, or else it was a verie little while: For doubtles if Peter had suffered with him, he had either been his prison fellow, or else some way with him as Luke, and not Luke onely, and he would as well haue assisted Paul as resisted Simon Magus: therefore it is not without great reason to thinke that Peter was neuer at Rome. Moreouer adde hereunto, that he being an Apostle ouer the circumcision that is to the Iewes, and Paul to the Gentils: and then staying so longe at Hierusalem, and after at Antioch, and last of all as himselfe testifieth beeing at ^l Babilon, hee wrote to the straungers, that is, to the Iewes in Pontus, Galatia, Cappadocia, Asia, and Bithinia, and

^h Cap. 4.ⁱ Cap. 1. & 2.
& 4.^k Cap. 4.^l 1. Pet. 1. & 5.

^a Cap. 1.

And in his ^a second Epistle, when hee knew his time at hand, to lay downe his tabernacle (that is his life) seeing that in all this there is no mention of the Romanes, nor scarce of the Gentils, so that he seemed preciselie to attend vpon his Apostleship ouer the Circumcision, there can hardly be any good reason to proue he euer was at Rome: but that hee was Bishop of Rome no reason at all. For seeing his Apostleship was ouer the Circumcision they offer violence, that will draw him to be Bishop of Rome, considering that one may trace him in the scriptures, vntill the time almost of his death, and no mention made of his being at Rome, nor of his care ouer the Romanes: his abode & his Epistles are directed to the Iewes. Further, if we consider how vnfitting it is for an Apostle to be a Bishop of one citie, who was ^b equallie to go to all places, and to preach in all places (as indeed he trauailed to many places) to ^c lay the foundation, with the other Apostles, of Christs Church, and secondly how vnlikely it is that such should haue successors, to whom it belonged to ^d see Christ, to be called ^e onely and immediatly by Christ, from whom onely the commandements of Christ should be taught to al nations, to whose working it was adioyned to ^f doe wonders, & to speake with strange tongues, & whose worke especially was to lay the foundation. If the Pope can shew such markes of his succession, hee were the more to be borne withall. But seeing the holy Ghost hath altogether neglected that sea, and hidden the life of Peter from appearing in Rome, vnder the light of his inspired writings: it seemeth vnto me, and I am verilie

^b Mat. 28. 19.^c 1. Cor. 3. 10.
^{Eph. 2. 20.}^d 1. Cor. 9. 1.
^e Gal. 1. 1.^f 1. Theſ. 4. 2.
^{2. Pet. 3. 2.}^Act. 2. & 8.

ly perswaded, especially vpon the consideration of the doctrine before examined and compared, that the good spirit of God would in no wise be accessarie to this great folly and Antechristian and diuillish apostasie, of the papall pride and new deuised and vsurped primacie of the sinagogue of Rome that now is, and hath bene in a consumption euen fourescore yeares. Praised be God, who hath withdrawne our shoulders from that most greuous burden.

CAP. III.

Of the agreement of Popish doctrine with all kind of heresie, where it is compared, how the popish heresie, resembleth the ancient heresies of the primitive age of Christs Church.

 Auing shewed the newnes of poperie, in that it disagreeeth with the ancient religiō of God, his prophets and Apostles: and namely with that which Paul taught to the Romanes and Peter to the Iewes. It will bee another euidence of their late arising and breeding, if it be made apparant, how they agree with the heresies, which sprang vp in the Apostles times, and in those few ages following, which came neereſt to the Apostles, both in yeares and doctrine. And this is in two arguments: First in the matter and forme of doctrine, and secondly in the order and course of time. For if they haue no better matter or forme of doctrine then heretickes, and rise vp in the later times as heretickes did: then it must needs follow that they are not of the true auncient catholicke religion,

religion, but of a new vpstart, hereticall prauitie and superstition. And first let vs see in this Chapter, their agreement in the forme and matter of doctrine. Andiani heretickes about Anno 338. began to bee knowne, and after them Anthropomorphitæ, creapt out of Monkish rudenesse: affirming that God was like vnto the image of a corruptible man, hauing armes, feete, and eares, and other members like to a man. And there is another heresie opposed vnto Sabellius, which some call Tritheitæ or Triformiani, Anno 370. which make the three persons in the trinitie three Gods, like as wee account and know, Robert, Richard, and Nicholas to be three men. So the Papistes not in wordes, but in deedes do the verie same: for in their roode, crosses and glasse windows, they engraue or paint the likenesse of God, like the image of a man, and the three persons like two seuerall men, an old and a yong, and like a doue.

^a Hore in laud.
beat. virg. Mar.

And when they ^a giue the virgine Marie power to make men gentle, chaste, and of a pure life, they haue too much resemblance vnto the heretickes called Melchisedechiani, who thought that Melchisedeck was the power of God. And what odds in substance of matter is there betweene them, and the Simonians who hold Simon Magus for a God, or as it is in the Actes of the Apostles, the great power of God. For they ^b say, that our harts and inward repentance, be open to the Saintes, and that they can heare our prayers and helpe vs, *be they neere or a farre of*. Which to doe doubtles is not of any creature but onely of God. Now when they make saints, patrons of people and countries. What doe they els but as
the

Act. 8.

^b Test. Rhem.
annot. in Luk.
cap. 15. 10. &
Math. 22. 10.

the Tetratheitæ, make many Gods? As Mahomet the hereticke ordained that it should be death, if any man disputed against his pestilent lawes: So the Popes canons forbid any man to iudge or dispute of the decrees of their (falsely called) Apostolicall see. The Pelagians denie predestination altogether and the papists denie it in regard of the reprobate. The hereticke Basilidani tie predestination, to workes foreseene: and so do the papistes. The Priscilianistes tie mens actions to the government of the starres, and the Maniches make two beginnings, one good and another bad: vnto which two heresies the papists seeme to leane, indeed (though not in word) when they shut out Gods decree from ordaining, & his prouidence from administring and ordering any thing which he cōmandeth not: & that God regarded what mans free wil would chuse in such things. For either they make mans wil a first cause or chance or the stars, or that euil beginning. And so by their assertion there will bee some thing of equall power with God, as an other beginning & first cause of euil things, wherein God medleth not. Touching free wil & original sin, Pelagius said, that grace is giuen vnto men, that they might the more easily fulfill by grace those things which they are cōmāded to do by their free wil: so the papistes say, that free will is but moued & stirred vp by the grace of God, & worketh together with his grace. The Pelagians say that a man without grace may doe all the commandementes of God: and the Papistes say that it is ^a in mans owne free will to bee a good tree or a badde. The Pelagians say, that the grace of God, by which wee are deliuered, is giuen vnto vs, according to our

*a Test. Rhem.
in Math. 12.
vers. 11. in
margin.*

merites, so the Papistes say: when the sinner doth that which is in him, hee deserueth of congruities to be iustified. As touching the recouerie of man out of the damnable estate of sinne, all heretickes had their seuerall heresie, wherein they put their trust, and despised all other, and the true way of saluation which is by Christ. So the church of Rome as compact of all heresies, hath diuers new meanes of recouerie out of damnation, and many religions, as of friers monkes and Heremites. The Turkish Mahomet had his Alcoran, and the papistes haue their canons, decrees and decretalles of the church vnder paine of damnation. There were certaine hereticks called Messaliani & Euchetæ, who attributed all the power of the saluation of their soules vnto praier & supplications. So haue you with the papistes, certaine praiers, Auemaries, creedes and psalmes to be numbred vp, for the soules both of quicke and dead. And an other sort of heretickes called Heraclonitæ, are said to redeeme their fellowes and associates by oyle, balme, water and prayers. So these Romistes haue holy water to fright spirits, and as their ^a masse booke saith: they exorcise (or coniure) the salt (which is put into the water) for the saluation of beleeuers and that it should be to all who take it health of soule & bodie. They haue also extreame vnction, where with ointing & praier they promise the very like vnto a man, that is at the point of death, which the Euchatae did. The Simonians called Simon Christ, the Sethians Seth. The Ophilæ and Maniches, the serpent, Elcesaitæ made two Christs, and many more are to be found of like heresie: So the

^a Set forth by
Pius 5. ordo ad
faciend^o aquâ
benedictam.

the papistes haue many mediators or Christes : The virgine Marie, the Apostles, and I cannot tell how many Martirs and Saints, to whom they flie as vnto mediators. There were heretickes called Artotyritæ so called of their offering: For they offered vp bread and cheefe. So the papistes haue the host of bread, which they cal the forme of bread, which they offer vp for a sacrifice. The heretickes called Ebionites, Cathari, Donatists, Pelagians & diuers others held iustification by workes, and not by faith onely, and so do the papists most earnestly. Heretickes called Hierarchitæ said that little children pertaine not to the kingdom of heauen, because there is not in them any merite of the combate or striuing, by which vices should be ouercome. So the papistes hold that concupiscence is left for the combate to striue withall, that their actions might bee the more meritorious, and they pronounce damnable sentence vpon children vnbaptised. The heretickes called Iouianistes (as Saint Austen saith in his yonger daies) did hold, that a man could not sin hauing receiued the lauer of regeneration, (that is to say Baptisme.) So the papists say, that after Baptisme, concupiscence in the regenerate is no sinne, and that there is nothing in him displeasing God. The donatistes affirme of themselues that they liue a perfect, righteous, and angelicall life. So the papistes say a regenerate man may do all Gods commandements, and their religious men liue a seraphicall and angelicall life in their orders. Concerning the worde of God,^a there were a Euseb. lib. 5. cap. 13. heretickes called Appellitæ, which blamed the holy scriptures, with verie painfull and earnest reprehension.

^a Iohn Sleid.
coment. lib. 23.
Literi Clemē-
tis de sinodo
Trident. colligend.

tion. So doe the papistes call the scriptures a thing without life & dumbe, and like a nose of waxe, that may bee drawne euery way, hauing no certaintie without the iudgement of the church. The hereticks called Pepusiani, made Christ author of their filthy reuelations. So the papists make him author of their vnwritten verities. And as the Tacians, Maniches, & Mahomet, equall their deuises & traditions vnto the holy scriptures, so do papists. And as papists prefer the authority of their Church before the holy scripture, so these allow so much and so far of holy scripture, as serueth for their purpose & deuised wickednesse. And as the heretikes called Nazarai, did confirme their dotages by reuelations & false miracles: so traditions & much ragged stuffe in poperie, bee made warrantable by miraculous operations & apparitions. The heretikes aforenamed Pepuziani do send al men to a city in vpper Phrigia called Pepuza, naming it the celestially Ierusalem, & the citie whereof the prophets spake, as though there were no other heauen. So the papists cal vs to the church of Rome, as though the vniuersall Church were tyed to one place, out of which there is no saluation or way to heauen. As concerning the worship of God, Simon Magus the root of heretikes, caused his owne image and of his harlot to bee worshipped of his disciples. So the papistes set vp images of their canonized Saints to be adored. Angelici were heretikes which worshipped Angels. So the papists haue a ^b special masse of the Angels, & pray vnto Angels. Marcellina companion of these heretikes, called Carpocracians, worshipped the images of Christ and Paul, &c.

^b Missa votina
de Angelis.

So do the papists. Collyridiani worshipped the virgin Marie the Sethians worshipped Seth. The Abellonites worshippe Abell, and diuers others doe the like according to their sect. So the papistes according to their sect, praye vnto all their canonized Saints and worship them. The heretikes Armenij worshipped the crosse of Christ, and so doe the papistes.

Concerning the sacraments, the heretickes called Donatistes, measure the power and effect of the sacraments, by the dignitie, holinesse, and hand of the minister. So the papists assigne the power of the sacraments to the worke wrought of the priest, and that the intent of the minister is necessarie to make it a religious action. And as the papists permit weomen to baptize, cloistering their holy and religious nunnes. So their progenitors the heretickes Pepuziani, admitted weomen to the ecclesiasticall ministerie: and the Marcionites taught that weomen might baptise. The heretikes called Messalians say, that the force of baptisme pertayneth onely to the signes: and so do the Papistes. And as the papists in Baptisme, haue salte, spittle, crossing, and other annexed ceremonies with coniuration, by which it is as it were chaunged into a new thing. So did the Simonians and Marcitæ olde heretickes their naturall fathers, defile and in a manner blot out baptisme. In the Lordes Supper the heretikes Aquarij were not content with the two outwarde signes of bread and wine, but added also water. So do the papists mingle water with the wine in the cup. And the Marcitæ aforesaid professed that by words and incanta-

incantations, they changed the wine in the cup, into the bloud, and bring the grace of God into the same cuppe: so the papists professe that the sacrament is changed by their words of consecration and coniuring into the verie bodie & bloud of Christ, and that grace is contained in the sacraments. And here they resemble the Apollinarians which made Christes bodie to bee heauenly and not earthly: for the papistes say, that it is the bodie of Christ, though it be not seene felt nor heard: and they are like the Marcionistes which accounted Christes bodie fantastical: so these will haue men beleue the sacrament to bee his body, though it haue no quantities nor qualities of a bodie. And they are like the Timotheans, which confound the two natures of Christ: and the Euticheans, who affirme the humane to be swallowed vp of the deuine: and to the Nestorians, who make his manhood equall to his Godhead. For the papistes say, that the same bodie or man is in heauen and in earth, and that in as many places of the world at one and the same time, as it is or may bee at once consecrated & made by their priest, which propertie of being in many places at once is not of the nature of man, but of God: therefore herein they are neere in affinitie with these heretickes: The heresie of Vincentius Victor, hath this amongst others, that the sacrifice of Christians (that is the sacrifice of the bodie and bloud of Christ) is to be offered for them, which being not baptised, are departed out of the bodie: So the papistes haue their sacrifice for the dead. The Maniches refuse the olde testament, and partly mangle and curtoll, and partly cast away the
new:

new: So the papist, though in woordes they acknowledge both, yet in truth they refuse both keeping them from Gods people and reading them in a strange toong, that the people cannot vnderstande, which vnto them, is as good as if they were cast away. The Heracleonites, make a superstitious calling vpon God, with strange and vnusuall words, especially to driue away diuels: such is the masse of the papistes all in a strange toong, and their exorcismes are of the same fashion. The heretikes called *Taciani*, *Origeniani*, *Hierarchita*, *Saturniani*, and diuers others, make mariage an vnholie and vncleane thing, and of the diuel, and shut it out of their congregation: So the papists not onely preferre a single life before mariage: but also with such like tearmes, make it as an vncleane thing not meete for their priestes; and allure both men and weomen to the vowe of chastitie, as a purer and holier life, then matrimonie, and therein they are also like the Eustachians who despised the married priestes. And as the papistes haue their Friers, Monckes, and Nunnes of a straunge and differing habite from other men and weomen, and that seruants vpon a vowe may leaue their Masters, and some of these vowed persons, professe the renouncing of worldlie ritches, and worldly dooings, to walke a more neere course to heauen: so these heretikes the Eustachians, had their differing habite from other men, seruantes by this habite despised their Masters, and ritche men which did not renounce all which they possessed, were accounted without hope towards God, also these heretikes counted the ea-

ting of flesh vnlawfull euen as the papistes doo. And as the papistes forbid flesh and as they call it white meat, so their graundfathers the Maniches abstained from fleshe egges and milke. And there were heretikes which put religion in going barefoot and therefore called of some Nudipedants: so are the franciscans and others amongst the papistes of such religion. The donatistes denie the magistrates authoritie in matters of religion, and namely in punishing of heretikes: So the papistes shut out the magistrate in causes ecclesiasticall: and as the papist giue the pope the primacie aboue the magistrates in all causes, and at their pleasure put them downe with their great curse: so these their predecessours the heretikes called donatistes, doo most vilelie raile against magistrates, & beate them downe with menacing words. These donatistes had manie vile thinges in them, wherein they fitly father the papistes, they were circumcellions and counterfaieted an austere life, like the popish monkes, heremites and friers, liuing in caues and felles. They ran vpon christians whom they met or came by, euen as wee read of rhe papist in France in our daies, most cruelly murdering Gods beloued Saints. And as the papists haue their coniurations of their holy waters and Agnus dei and exorcismes in Baptisme: so these wicked donatistes with those abominable heretikes called Basilidians and Eunomians, had their enchantments and coniurations: These filthie heretikes the donatistes, together with that horrible heresie of Arius, did so far account themselues the holie and catholike church, that they would baptise againe them which were of
the

the true church, making theſelues only the catholike church: And there were other heretiks called *Apoſtolic*, that is apoſtolike, which ſo termed theſelues, becauſe they thought theſelues more apoſtolike then others, & namly becauſe they receaued not into their cōmunion, married perſōs & ſuch as poſſeſſed goods proper to them ſelues. So find we among the papists theſe vnmarried perſons & religious without proprietie of goods : & the papists call themſelues the holie mother church of Rome, the Catholike and apoſtolike church : and are in deed verie like their fathers theſe heretikes , hauing in deed no more but the name of the holie catholike and apoſtolike church: baniſhing from them , and by fire and ſword perſecuting the true religion and doctrine and faithfull members of the holy catholike & apoſtolike church. But what ſhould I endeuour to ſhewe all the popiſh ſtock, lineage and kindred ? what neere affinitie they haue with Iudaisme, in plentie and maner of ceremonies, traditions of elders , meritorious righteouſnes, and fained holines ? what baſtardlie conformitie they haue with all pagainiſme , in innumerable idols, and ſorts of religions and in ſundrie patrons of ſaints and Gods of countries and nations ? what perfect conſanguinitie they haue with Mahumetiſme, making vp (as it were) one entire bodie of Antechriſt: engendred bread compact and compound of all heresies, religions, ſuperſtitions and rudiments of this world whatſoeuer: by eaſt and by weſt , rayſing vp wars, ſeditions and all maner of vilaines , to put downe the glorious and bleſſed name and goſpell of Chriſt, by their owne Alcorans, lawes, decrees and

decretals with innumerable forgeries; that they themselves may raigne as the chiefe prophets of G O D and head of his church? Only this one thing would be remembred, that after *Anno domini 600.* these two monstrous twins, began to come forth into the open sight and light of the world, and to shew themselves blasphemous against God and his Christ, being engendred with the cursed seed of Sathan, and of a long breeding in those former heretikes, euen from the Apostles times, of which times and generation it is said by Saint Paul, the blessed seruant of Christ: *The mysterie of iniquitie doth alreadie woorke.* Therefore one of their owne popes, Gregorie (whom they call) the great, the first of that name and Pelagius his predecessor, resisted most mightelie Iohn Patriarke of Constantinople: for presuming to take vnto him the name of vniuersall patriarke, priest of priestes, or Bishop of Bishops: affirming that hee which so did, was the forerunner of Antechrist. And so indeed it fell out, for it was not long after, that Mahomet came forth in the East and began to supplant the church of Christ, with his abominations. And pope Boniface the 3. (which in a few yeres after this Gregorie) got this vniuersall title of Bishop of Bishops, and so began Antechrists first birth, in the open eyes of the world. And these two brothers, haue since growen to their perfection; and the more they haue growen, the lesse hath been the honour and name of Christ, and the knowledge of his gospel amongst the sons of men. Till now it hath pleased God of his gracious goodnes and free fauour, to make them knowen what they are, and by the
breath

2. Thess. 2.

breath of his mouth to consume the; Now the glory of Christ crucified and the truth of his gospel beginneth like the morning light, to take holde on the corners of the earth. The Lord our God and merciful father, be blessed and praised therefore. Amen.

CHAP. IIII. *Of the original of poperie.*

Wherein is declared, 1. that by the precedent Chapters it may appeare to be of a late birth. 2. That neither the difference of calculation in stories, nor forging of wringes nor managing of good authors doo hinder the knowledge of their new birth. 3. Their owne tooongs and traditions proue poperie new. 4. Many particulars are rehearsed out of popish authors, and the former counsels. 5. Five fundamentall points more largely examined by antiquitie. 6. The latter cuer growing, and lopping, and dailie now sprouting of poperie. 7. That popery is not yet a perfect bodie of his full shape proportion and members.



NOW am I come to the arising of poperie, how it therein agreeth with heresie. For if it may be plainly and directly shewed, how poperie had his beginning (both in regard of the author thereof, and of the time wherein it bread and came forth) diuerse and a disagreeing and seperate from the true religion, whose authoritie and time came from God: & that it is of a later generation and off-spring: then euerie wise christian, will readily see and acknowledge, that it is borne in these

a 1. King. 3. 16.

last times, with other filthie heresies, and that it cannot be the true ancient & catholike religion: but new borne and late vpstarted superstitious and counterfeit like as^a she that pleded for her selfe to be mother of the liue child, was found by wise Salomon, to be indeed the mother of the dead child. And this by gods grace I doubt not but to make manifest, to euery honest man, who wil not wilfully blind his eies against the knowne truth. And this I may so much the more boldlie affirme, because that vnto him that marketh it well, it doth alreadie sufficientlie and plainely appeare, by that which is written before. And that by foure arguments of great demonstration, in my conscience. First because that the true religion is the same which is now in England, and this is proued to haue beene from the beginning of the worlde by Gods ordinance set forth in holie Scripture, and because by the learned men of this lande it is euidently taught and defended in the chiefe and inaine heads thereof, out of the fathers for 600. yeeres after Christes incarnation, and by historie knowne to haue remained in the greeke church, and in diuers partes of the west till our time. Secondly because the religion of Rome is directly contrarie and disagreeing thereunto. And thirdly that they follow not the doctrine, taught by Saint Paul and Peter, and lastlie that they agree with the heretikes of the primatiue Church, and be as it were compact of many heresies which sprang vp in the first 600. yeeres, which foure thinges being apparant in the former Chapters of this booke, there needeth no more to proue, the new learning of popish superstition, to bee of a late

late off-spring and generation.

2. Howbeit I wil here adde a fift argument, which is this, that popery may be shewed how it is risen vp, without Gods authoritie, by men, how, where, and when since the pure times of the blessed Apostles, and founders of Christes church and religion; yea and that in most of the particulars. Wherin my purpose is not, to enter so farre as might be spoken; (for I cannot make in so short a roome, an exact treatise) but onely as briefly as I can conueniently, so far to shew the christian reader, as he may sufficiently see and perceiue, that poperie hath his originall from men and not from God, & that it came vp since and vnder the Christian religion; like vnto the Iuie that commeth vp after the oke and taketh holde thereon, and by little and little so ouer spreadeth it, and couereth it from the sight of men, that wee can scarce see or discerne the oke. And here I am to aduertise the reader, that historie writers and reporters of antiquitie differ much in these causes about the times: so as the cronologic writers finde themselues encombred, howe to set downe the certaintie in manie things: yet notwithstanding though the authors disagree about the certaine time, yet the matter is made vndoubted, when they all agree that it is found out, to come in after the Apostles times. Wherein I make choise, to take our testimony from hartie and vnfaigned papists, that the truth of this cause, may the more appeare when themselues cannot but yeeld, vnto vs sufficient warrant and prooffe of their new borne superstition. They haue two great helpes to maintaine the antiquitie of their follie. First the authorising of

counter-

Histories differ
in setting
downe the
times,

Two deuises
to hide the
newnes of
poperie.

counterfait writings, such as are the decretall Epistles of Clemens, Anacletus and others of the primatiue Church, which not onely disagreeing in stile and matter from the times they pretende, but also telling of those thinges and persons, which were many yeres after, doo very much argue, that when the papists, are faine to runne vnder the shadowe of such muddie and vnsetled Wales of forged authoritie, their foundation is not so deepe, in their owne conscience, as they would beare the worlde in hand. Their second helpe is; that they proine, pare, and loppe, and engraft the writings of auncient fathers and others, teaching them by a newe deuise called *Index Expurgatorius*, hatched in the late Counsell of Trent, to speake as they thinke best, for there sea offsinne, and to holde their peace where they like not of their sayinges. If they may thus authorise false witnesses to speake for their purpose as they list, and gagge the toonges of the true witnesses, they can speake no further, but as they giue them leaue: then may euerie simple man see in them, that an euill conscience, findinge themselues to haue no antiquitie of trueth, doth cause them to inuent shiftes to colour and cloake their wicked forgeries and newe deuises: by which they haue manie yeeres abused Gods people. But G G D bee thanked (who bringeth the hidden and secrete thinges of the wicked vnto light) he hath confounded their wisdom, that all this doth not hide their filthie and earthlie generation. For the prophesie of Saint Paul concerning such peruerse and cursed speakers, which haue a shewe of godlinesse, but haue

Anno 1571.

haue denied the power thereof, is now in the eyes and knowledge of all men come to passe: For he ^{a 2.Tim.3.9.} saith: *They shall preuaile no longer for their madnesse shalbe euident to all men.*

3. And this verily is brought to passe by the righteous iudgements of God, causing their owne tongs to take them, and making the counsell of the wicked to bee foolishnesse. Marke therefore and consider how they confound the glorie of their inuentions ad deuises. Martinus Peresius Aiala, a Bishop and a verie zealous papist, seeming to haue taken great paines in reading of antiquities, writeth a ^b booke of traditions, dedicated to Phillip king of Spain, where hee ^c calleth the inspired scriptures of the worde of God: *Dead incke in the holy bookes*: and affirmeth that if we should follow onely the holy scriptures (which he calleth a pestiferous opinion) Christian religion and ecclesiasticall pollicie should vtterly be destroyed: auouching beside the canonical scriptures another kind of doctrine, called Tradition, the head & seed plot (as he saith) of almost all controuersies betweene vs, and if herein wee agreeede, all discord now in religion would quickly cease. And in this booke he maketh ^d three fountains of traditions. First they call diuine authority, that is, such as Christ (in their deuise) instituted & deliuered which were not laid vp in the scriptures: the second fountaine they call the Apostolicall mastership, where they haue traditions, some in the canons Apostolicall, & some in holy mens writings: the last fountaine is the mastership & authoritie of the Bishops & most of all of the Roman Bishops, which they also cal the ^e ma-

^b Printed at Paris 1549.

^c In his preface. nisi attramento mortuo in sacris codicibus expressu.

^d 3.pars. assertio 6. fol. 6. Diuina autoritas, magisterium apostolicum. Episcop. maxime Romanorum a Deo concessa autoritas.
^e pars 2. assert. 5. fol. 44.

stership of the church. Wherein is a power as they say to iudge and determine what is canonicall scripture and to make diuers lawes and ecclesiasticall discipline. And this last giueth power to all the rest: for here (as they say) wee know which is the true worde of God, heere the authoritie of decretalles is made firme, and this being a gift and priuiledge, that cannot erre, is of that autenticall authoritie (if we beleeeue them) that no man must once reason against it. Out of these fountaines they drawe their traditions, *of the rites of Baptisme, of confirmation auricular confession and penitentiall satisfaction, the tradition of order and his rites, the fearefull sacrifice of the altar transubstantiation, praier for the dead, communion vnder one kind, purgatorie, extreame unction, worship and intercession of Saints, worship of relickes, images exorcismes, Lent, fastes, single life, voves of chastitie and such like.* In handling of which traditions he^b giueth vs a rule, to discerne humane traditions from diuine saying: *Traditions which are not good, are either contrarie to the law of God, and are verie neere occasions to sin; or derogate to the glorie of Christ; or they are friuolous, burdensome and of no profit.* If it be lawfull for vs to follow these three rules, we shal easily proue popery to be no good tradition, but a meere humane inuention of their owne. For the first rule: I hauing before shewed that all their popish religion, is contrary to the religion which God taught Abraham, Moses and the Prophets taught the Iewes, and Christ and his Apostles taught all nations, and contrarie to the doctrine which Paule taught the auncient Romanes,

b Postulat. 3.
fol. aut quia le-
gi Dei repug-
nant & proxi-
mæ sunt occa-
siones peccan-
di &c.

manes, and which Peter taught the Iewes : it must needes follow, that these traditions, being (as they confesse, not found in holy scriptures) cannot bee good : if the first part of their rule be true. Secondly, if it be of the nature of the scripture (as we haue proued) to containe all things necessarie to saluation, and some of these, as their dreadfull sacrifice of the masse, rites in baptisme, confirmation, purgatorie, prayers for the dead &c. are (by popish doctrine) necessarie to saluation, and yet are not to be found in holy scriptures, then it followeth that they are contrarie to the law of God, when they stand vp to shew themselues auailable to saluation : because they falsely accuse the scripture, not to containe all things necessarie to saluation : yea they accuse the scripture of a lie : when it saith, *c They are able to* c 2. Tim. 3. 15.
make thee wise vnto saluation, and that the man of God 16.
may bee perfect and absolute vnto euerie good worke. 17.
 But what can bee more contrarie to the law of God then to make his inspired word written to tell a lie ? Here then by their owne rule fall downe their traditions, forged vpon Christ and his Apostles, and presumed by their Church, and if the scripture bee true there can and ought to bee no such thing : and therefore of necessitie by their owne doctrine, these are but deuises of men & traditions not good. Now for the second part of this first braunch of their rule, where they say that the naughtie traditions, *are verie neere occasions of sinne.* These traditions breake that rule also. For beside that they are all sinne, in that God neuer commaunded them, and come vnder that checke : *d In vaine they worship mee, teaching for* d Math. 15. 9.

doctrines mans precepts: they can neuer denie by any good reason, but that by these traditions they giue occasions of sinne many waies. As in Baptisme, men cannot discerne the true worke of Baptisme for the multitude of ceremonies, vnto which are giuen the verie power and operation of Baptisme, by the sacrifice of the masse, relickes, images and praying to Saintes they are ledde vnto sinne, being directly against that commandement, which saith, ^a *Thou shalt worship the Lord thy God and him onely shalt thou serue*. And their vowes of chastitie and single life giue occasion of all filthinesse, buggery, and murder, and sodomitie. But if in these traditions there be a direct and particular contradiction to holy scripture, then where is their foundation? as for example, the holy scripture saith, ^b *There remayneth no more sacrifice for sinne*: they say the sacrifice of the masse is for the quicke and the dead: the holy scripture saith it is ^c *a doctrine of deuils, to forbidde meates and mariage*. These traditions make priestthoode, vowes and holding the childe at Baptisme to hinder marriage, and that Lent and ember daies must not see any flesh and that for conscience sake. The scripture saith thou ^d shalt make no image nor worshippe them, and they say thou mayest and oughtest to worship them. And there are a great many more, as is before apparant to bee seene, whereof I thought good to giue the reader a taste, that hee might the better remember what hath beene before written. For the second part of the rule, to knowe a naughtie tradition, to be of men, and not of God: they say it is naught, if it bee derogatorie to the glorie

^a Math. 4. 10.^b Heb. 18.^c 1. Tim. 4. 1.^d Precep. 2.
Exod. 20.

glorie of Christ: I pray you looke vpon all and euerie of these traditions, and you shall find that they are set forth for merite and remission of sinnes, for satisfaction and iustification. All which as is before proued, are the glorie of Christ, because there is ** no c Aa. 4. 12.* *other name giuen vnder heauen whereby a man may bee saued.* These being newe names challenging that which belongeth to him, cause men to giue his glorie vnto others. And therefore by this rule, seeing they derogate from the glorie of Christ, they are no good traditions, but meere inuentions of men, not sufferable in the Church of God. Lastly, they are friuolous and burdenous &c. which is the third part of their rule to know traditions to be of man, do but looke vpon the number. If ^f one booke can shew vs ^f Gratians de- 3090. decrees, whereof most of them be of these tra- ^{crees.} ditions: and that there be besides these in decretall and extrauagants, I cannot tell how many thousand more, then how can they auoid the name of burden. And as for their profite if wee may iudge by holy scriptures, which teacheth that ** Christ by him- g Heb. 1. 3.* *selfe purgeth our sins.* What profit can there be in any or all of these? except we may say, that Christ hath not purged our sinnes. But their owne conscience telleth them, there is no need of them. As for example, when they can ^h say of all the rites of tradition ^h Manipul. cu- in Baptisme, that they are not of the essence of ^{rat. cap. 8.} Baptisme, because that without them Baptisme may ^{de annex. bapt.} bee well giuen in case of necessitie: which hauing as great a warrant as any of the rest, wee may verily conclude, that they are all but friuolous, and superfluous, ouerspredding outslippes of mens de-
F f 3 uises,

uises. What shall we then determine of this goodly popish trash? but that they cannot be ancient & autentical after Gods word seeing they cannot agree to their owne rules, whereby they would proue them to be of God. Therefore that is most blasphemous, that they call the worde of God, as it is in the holy bookes, dead incke in comparifon of their tradition, vnlesse it be warranted by tradition, and vnderstood in the sence of the mastership of their church. Wee are then come thus farre that poperie is a tradition, not written with dead incke in Gods holy bookes; but some other kinde of doctrine, which by their owne rules cannot bee found worthy the name of a good tradition: and therefore a meere deuise of mans foolishnesse, that is to say, verie fables much displeasing and abhominable in the holy eyes of almighty God.

^a Antididag-
ma printed at
Louan. 1544.

4 Now let vs looke into the particulers. Heere come the ^a reuerend Canons of Colen, who in the generall ioyning with this great clearke Perefius, in many things crie with him: *Traditum est*, or *traditum tenemus*, that is, it is a tradition, or wee hold it a tradition. And this they doe, where they are to shewe their originall: and in deede it is an easie matter to maintayne any foolish or wicked thing by such a deuise, yet are these learned men of Colen content to tell vs one or two originalles. First ^b they say, It is true that Christ gaue the Sacrament to his Apostles vnder both kindes of breade and wine, and that the church obserued that order a long time after: therefore they teach vs that to keep the cup from the common people is but new learning

^b Pag. 10

ning. So also they ^c say their holy daies reckning by ^c Pag. 143.
name 22. to haue beene celebrated aboue a thousand
yeares, which yet they cannot say to bee enioyned
the Church, but by a counsell of Lions which they
can hardly shewe, or by Gregorie the ninth about
the yeare of the Lord 1210.

There is another verie learned man deuoutly gi-
uen to the sea of Rome, called Iohannes Stephanus
Durantus, who hauing taken great paynes in a ^d Printed at
booke *De ritibus ecclesie*, dedicated to Pope Grego- Rom. 1591.
rie the 14. doth mightily labour to shew the ancient
originall of the popish worship and seruice of God,
searching authorities both olde and new, yet is hee
faine to sing the same song with others of *Traditum
est*, and to alledge many corrupt and partial authors.
Howbeit he is an helpe to vs in many thinges: that
we may know by their confession, that they worship
God in many things by the precept of men. Name-
ly that in ^e the gospel, and vnto the time of Irenæus ^e Lib. 1. Sap. 1.
priests were called *Presbyteri & patres*, that is, elders, Sectio, 8.
and fathers. Secondly he can tell vs, that ^f Lactantius ^f Cap. 8. sect. 5.
lib. 6. cap. 2. and after him the counsell Elibert cap.
37. And Hierome against Vigilantius, haue taught
men to deride the vse of candles in the church,
namely, that they taught, that to light candles for
the honour of martirs, appertaineth vnto the igno-
raunce and simplicitie of seculer men, and of religi-
ous women, which haue indeed a zeale, but not ac-
cording to knowledge. Hee would haue vs know
that ^g Zepherinus the 16. Pope ordained a dish of ^g Cap. 11.
glasse to say masse in, and that Vrbanius the 18. Pope ^{sect. 2.}
made them of gold. And the ^h corporall to bee of ^h Cap. 12. 3.
linnen

- linnen to wrap the bodie of Christ, he will haue vs thinke to bee ordained by Eusebius. And as for the
- ^a Cap. 16. 9. 10. referuing of the hoste, hee woulde haue vs to beleue the late Counsell of Trent, to haue good cause to affirme, that the custome is auncient, reaching to the Councell of Nice : though himselfe cannot find it in the councell, nor in Gratian but on-ly in Rufinus. As for baptisme he confesseth ^b that in the beginning it was vsed simply in riuers or foun- taines : but proceffe of time bringing foorth more honour to religion these goodly fontes and cere- monies, now vsed in the Church of Rome, by de- grees came vp. Also notwithstanding this he would haue vs thinke that ^c Alexander the fift Pope from Peter, did command water sprinkled with salt to be blessed, to sprinkle the Christian people withall.
- ^d Cap. 22. 6. This man would haue vs set the ^d hallowing of bells at the Synode of Colon vnder Pope Iulius the first, Anno 338. that the deuill might bee made asfeard by the noise of belles, calling Christians to praiers.
- ^e Lib. 2. c2. 1. 6. The worthie ^e name of the masse hee telleth vs out of Burchades decretals, to bee verie auncient, euen from Euaristus the third Pope of Rome. Concer- ning the ^f sacrifice of the masse, the first strength he would haue vs take out of the Canons, falsely tear- med the Apostles, and out of the councell of Nice, and of diuers fathers, because they make mention of offeringes and sacrifice : Who in deed haue no such meaning, but onely vse these termes by allusion to the old law, to signifie our thanksgiuing and memo- rie of Christes sacrifice in which sence it may be cal- led an offering or sacrifice : but you should not find them

them say that their priest did really and truely offer
 vp vnto God his son or the whole man Christ, vnder
 the formes of bread and wine for the quick & dead:
 therefore this is but a new deuise of their own. How-
 beit his first^a inuention of publike masse hee layeth
 vpon the counsel of Carthage about Anno 389. and
 the priuate masse as they now vse it, when the priest
 alone doth communicate, he would haue vs thinke
 (though he shew no reason) to be long before Gre-
 gories time that is An. 606. yet if men beleue him,
 this masse publicke and priuate is but new learning,
 as he teacheth it, whereof neither Christ nor his A-
 postles can be prooued authors, but men who liued
 after their time. Hereof it is, that although he boldly
 affirme, many patches of the masse to be auncient e-
 uen from the Apostles time (which no man that
 reuerenceth the holie Scriptures as hee ought, can
 doo in such maner as hee doth) yet is hee willing
 to teach vs the beginning of some of them. Name-
 lie that the confession, which is made in the be-
 ginning of the masse is of a doubtfull parentage,
 whether of *Damasus* or *Pontianus*. But^b *Gloria in ex-*
celsis he saith *Talesphorus* 7. Pope from Peter to haue
 ordained: ^c of the tract hee careth not, if we beleue ^c *Cap. 2. 1. 1.*
Gelasius to be the author, or els *Celestinus*, and that
 hee made the gradnale. ^d Alexander the fifth hee ^d *Cap. 27. 1.*
 sayth appointed wine mingled with water, and
 the ^e washing of handes in the masse, hee teacheth ^e *Cap. 28. 6.*
 out of Thomas *Aquinas* a newe writer, to bee
 as it were instituted of the Church, as a certaine
 conuenient thinge. The ^f Canon of the masse, ^f *Cap. 32. 1.*
 which hee saith is the lawfull and reguler making of ^{& 37. 1.}

the sacrament, he coniectureth to be long before S. Gregorie, because that S. Ambrose (as he saith) maketh mention of *Benedicta ascripta, rata, rationabilis &c.* so that he teacheth that before Ambrose time, there is no prooffe of any vnlawfull and regular making of their sacrament, and therefore it is not of God but of man: especially seeing that to a reasonable man this is but a streined prooffe of antiquitie, Ambrose mentioneth these termes, therefore the Canon was in his time before Gregories time, which being

g Cap. 38. 1. so I meruaile how ^g Alexander the first being first pope, could (as he saith) adde that part of the Canon. *Quipridie*, when the auncient Canon was long after him: yet he gesseth that ^h the cōsecrating of the bread round like a penie is not new, because he findeth in

h Cap. 38. 6. *Gregorie oblationum coronas*, the crownes of the offerings, and such like sandie foundations. ⁱ *Leo* the first he saith addeth this particle *Sanctum sacrificium immaculatam hostiam*. The ^k memorie of the dead in the masse, he warranteth by the second prouincial counsell called *Concilium Arelatense*, holden vnder pope

i Cap. 42. 9. Siluester, *Anno* 320. The ^l preface before the Lords praier, *Oremus preceptis salutaribus moniri*, hath his testimonie from the ancient time of Charles the great,

k Cap. 43. 2. *Anno* 880. This man thinketh that ^m Albertus was deceaued; to thinke that Sergius ordained the breaking of the host, he would haue us looke hyer, but so

l Cap. 47. 1. as we may see it was of some man. ^a *Pacis osculum* in the masse, he sendeth vnto *Leo* the second or Innocent the first as fathers perhaps thereof. That ^b for the holie singuler reuerence of the mysterie, the lay people should not touch with their hand; the Eucharist,

m Cap. 51. 8. but

a 53. 1.

b Cap. 55. 18.

but the priest should thrust it into the mouth of him that eateth it, he saith the church ordained in an odd counsell of *Rhoromag*, As for the ^c canonical howers, ^{* Roane} he would not haue vs to beleue *Polidor* and others ^{clib. 3, cap. 2, 7.} which refer them to *Hierom*, or to *Pelagius* 1. or 2. but he hath found them out (as he saith) in *Clement Bassill* and other fathers; but wee looked to be shewen them in the oracles of God. The ^d vigils hee would ^{d Cap. 4. 2.} fasten vpon *Tertullian*: and the ^e *Antiphona*, that is, ^{c Cap. 17. 4.} singing or saying by turnes and courses he fathereth vpon *Ambrose*. So that the pope allowing this mans writing, wee may beleue, all their worshipping of God, masse, sacrifice, and canon, to be mans deuise, earthly and diuelish: a verie new learning in comparison of the true worshipping of God, taught by Christ and his Apostles.

Pope Grigorie the 13. hath holpen vs to the knowledge of somthing, by his ^f new Martyrolege, restored (as it is intituled) to the truth of the ecclesiastical storie. For there is told ^g that *Odilo* abbot of Clunia first commanded in his monasterie, the commemoration of the faithfull being dead, to be the first day after the feast of all Saints, which rite afterwarde the whole church receauing did allowe, and this man died as they say, Anno 1048. And this booke doth ^h ascribe ^{h Quint id.} vnto *Mammertius B.* of Vienna, the daies of letanies, ^{Maij pag. 212.} that is the rogations before ascention, and after him, the church vninerfal allowed it, he liued about Anno 460. yea this legende ⁱ doth father vpon *Pachomius* ^{i Prid. id. Maij} an Abbot of *Ægypt* (who died as they say) Anno ^{pag. 217.} 406.) the rule of Munkes, & that we may know these trumperies came of the diuell they say, that he lear-

Quam angelo
distante didi-
cerat.

ned it at the mouth of an Angell. For so the Apostle Saint Paul teaching righteousness and saluation onely by beleefe in Christ, chargeth vs to hold him or an angell accursed, that teacheth otherwise, therefore these things come not of God.

But Polydor virgill, a verie zealous patron of Romish superstition; For the honor of that sea, searched many antiquities, therefore by ^a him we may be informed of the birth of much of this new found doctrine, and seruice papistical, he ^b affirmeth that Innocentius the 3. who liued about An. 1200. did first ordaine auricular confession, to be at the least once in the yere. But he would haue vs thinke that ^c Fælix the 3. being pope An. 526. commanded that men dying, shold be annointed: that is extreme vnctiō. And as touching mariage of priests he sheweth how in ^d the west, it began to cease, namely first that Syricius being pope about an. 387. forbad mariage vnto priest and deacons, and that Pelagius the seconde cōming almost 300. yeres after decreed that subdeacons shold put away their wiues. But Gregory the first who succeeded him, thought that to be wicked, and therefore he bound the subdeacon, to promise chastitie before he were made subdeacon, after them many lawes & decrees were made about this matter, yet did it neuer preuaile, to be generally put in execution, till about An. 1074. when Gregory the 7. by great violēce & labor, brought it to passe. And this is a verie plaine thing in all stories, that the Bishops after this time laboured mightely with their priests, to make them put away their wiues, and so by little and little one countrie after an other, yelded to this slauerie (as Polydor termeth

^a In his booke
De inuentori-
bus rerum.
^b Lib. 6. cap. 1.
Auricular cō-
fession.

^c Lib. 5. cap. 3.
Extreame vn-
ctiō.

^d Lib. 5. cap. 4.
Priests single
life.

termeth it) of constrained chastity, which he auow-
cheth to be a shamefull blot: thinking it very good
that the right of matrimony might one day, be resto-
red againe vnto priests. This man can tell vs that ^e in
the beginning among the Apostles, all things were
naked, and the mysteries simplie and plainly deliue-
red of Christ, all the order of ceremonies was naked,
hauiug more godlines then outward shew or deck-
ing. But after them other increased this holie myste-
ries, and diuers men in diuers ages added diuers
things. Clestinus made *introitam missæ*, Gregorie the
saying of *Curie* nine times, and diuers other things,
Leo the 3. that frankinsence should be burnt on the
alter, after the maner of the Iewes & heathen, & ma-
ny other such things he rehearseth by their first pa-
rents (much like as is before said by *Durantus*.) Ther-
fore he affirmeth that the canon was neither made al
of one man, neither digested into the same forme
that it is now, vnto which if we adde that of late, the
masse is restored by the decree of the Counsell of
Trent, & set forth by Pope Pius the fift, we shal see
that this kinde of massing, which is vsed in the po-
pish Synagogue is a deuise of man, and of a newe
and variable composition. This Polydor telleth vs
that, ^a that Caius being Pope about Anno 284. did
first distinguish the orders of porters, readers, exor-
cistes, acoluthes, subdeacons, deacons, priestes, and
Bishops, by which as by certaine steps they should
ascende to a Bishopricke. Also hee sheweth that ^b
Cardinalles, were first certaine selected Priestes to
burie and Baptise, therefore called Cardinall be-
cause they had more speciall charge then others, like

^e Lib. 5. cap. 17
Many parts
of the masse.

^a Lib. 4. cap. 7.

^b Lib. 4. cap. 9.
Cardinals.

About Anno
610.

as we call the foure windes great or cardinall winds, but after that Bonifacius the third obtained of Phocas to haue the prerogatiue aboue all Bishops this name of Cardinal became more honourable, when such as were of that companie were of the popes assistance and senate. And by little and little through the contention of the Emperors and people about the creating of the Pope, they got the prerogatiue and right of the choosing of the pope, and so about Anno 1244. Pope Innocent the third decreed they should ride vpon an horse, with a red hat, and so they came to their great dignitie, and grew more & more famous and attained that glorious estate they now take vpon them: ' He maketh Alexander the first, pope of Rome, author of holie water to driue away diuels: And Stephen the first to haue ordained holy garments, and couerings after the maner of the Hebrewes, where as before they clad themselues with in with vertues, and tooke no care for outwarde vestures in their holie ministration. But when this man speaketh of Monkes, Nuns, and Friers, which as new religions are lately sprong vp in this bastardly kingdome of Abaddon, in many families, like swarmes of locustes filling the Christian world, he verie honestly affirmeth ^a that they are not of the gospellike and apostolike life, but a newe and variable maner of liuing. And hee cuts off 400. yeeres auouching, that *Paulus, Antonius, Hilarion, Basilus, Hieronymus*, and manie others in those primatiue ages, had nothing like the popish monkes and friers. They were free, and tyed to no certaine rule of life, after the ceremonies that now Monkes obserue, their garmentes

c lib. 5. cap. 8.

d lib. 6. cap. 12.

a lib. 7. cap. 1.
Nouus & varius
viuendi
modus.

Vestimentum
honestum.

, were

were comely as to euerie man was fit : they had no bande of vowes, and were free to goe anie wheather and might leaue that order of life, if at any time they repented: and if saith he this kinde of Monkes might haue remayned vnuiolated, by the lawes of men: we should haue had at all times verie holie Monkes, and these were giuen to prayers, fastinges, watching, and studie of learning, they liued hardly and excercising themselues with their handes, gaue an example of well liuing to their posteritie . But after growing into manie families, and euerie of them prescribing a rule of life, it came to passe that the Christian people, which embraced one law and one religion, was deuided into diuers sectes and kindes of religion, and this came to passe (as he saith) because the monasticall lawes being humane, did not continue long vncorrupted : ^b First out of Benedick, which was ^b Cap. 2. an hundred threescore and sixe yeres after Antho- nie, the Monkes of the order called Claniacensis in Burgandie came vp, *Anno domini 916*. Secondlie the order called *vallis umbrensis in Apenninum*, *Anno 1060*. and the *Montolinetensis*, *Anno 1407*. & *Cistercienses*, *Anno 1098*. Then ^c he telleth of rising of the ^c Cap. 3. *Hieronymians*, *Canonick regulars*, *Augustinians*, *Catusians*, *Carmelites* &c . After he speaketh of two new ^d Cap. 4. fountaines of friers : Dominicke and Frauncis, one begetting the preaching of the other begging minorites Friers whose first appearing was in the time of *Innocent* the third, about *Anno 1215*. but what swarmes following there came out of these, he doth signifie saying : that the common people being asto- nied, suspected that godlines was not so much be- loued

a lib. 8. cap. 1.
The yere of
Iubilie, and
pardons.

loued of manie as ease and idlenes . But of these religions I need not to speake much : seeing the papist themselfes doo frankly acknowledge that they are new , & we can out of them shew how they rent the vnseamed coat of Christs holy religion, into so many peeces, cullers and changes of religion, that it would require a great volume to handle their story & seueral descriptions, rules, habits, dissentions, rising & fallings . Yet let vs learne ^a of him the yeere of Iubilie, wherein the pope, giueth his indulgencies, full remission of sins both from paine & guilt, vnto those that visit the holy places of the Apostles at Rome, he teacheth that Boniface the 8. Anno 1300. did first of al set forth the Iubily to be euery 100. yere ; but fiftie yere after pope Clemēt the 6. established the Iubily to be celebrated euery 50. yere, seeing the age of a man would scarce attain to the Iubily of an 100. yeres; and lastly Sixtus the 4. brought the Iubilie to be euery 25. yeres, and this was Anno 1475. and thus then the vse of pardon, which they call indulgencies began to be of great fame. Howbeit he would haue vs think, that their originall came from Gregory , but being not certain by any good antiquitie: he maketh Iohn B. of Rochester in a worke against Luther , to speake for him on this maner. Parauenture it moueth many not to trust so much to these indulgēces, because their vse in the church seemeth somewhat new, and very lately found out among Christians: to whom I answer, It is not certaine of whom they first began to be giuen, but there was some vse of them as they say among the Romans in ancient times, which may be vnderstood by the stations, and he after saith. Truly

no catholike doubteth whether there be purgatorie, of which notwithstanding among the auncient fathers there was none or verie rare mention, and also the Grecians beleue it not to this day. For as long as there was no care of purgatorie, no man sought for indulgencies, for of it dependeth all the estimation of pardons, if you take away purgatorie, to what vse serue indulgencies; therefore pardons or indulgencies beganne after men trembled a little while at the tormentes of purgatorie. So much the Bishop. Now here saith Polydor to his reader these things: by which things thou peradventure, seeing they are of so great waight, didst looke for as things more certaine out of the mouth of God. Here wee may see, that these papistes when they speake truth as their conscience beareth them witnesse, they can tell vs that purgatorie is but a new inuention, and hath no certaine originall, and that these indulgencies and Iubilies and their after birth, are new borne bables, neuer comming out of the mouth of God. Which as the same Polydor further saith, being as greene corne grew by little and little after Gregorie, but verie many sometimes gather no small haruest thereof, as especially Boniface the 9. in whose times such pardons like other merchandise euery day were sold all abroad. So farre Polydor, in whose writings thou mayest reade a great many more of popish deuotions, to bee new deuised toyes: some taken from the Iewes, and some from the heathen idolaters: wherein they forsake the auncient religion taught by the holie writings of G O D, and followe late vpstarte superstition of mans deuising.

Purgatory not among the auncient fathers.

*Quæ tu forte,
cum tanti sint
momenti, vt
magis certa ex
ore Dei expectas.*

^a In his booke
De vitis pon-
tificum.

In vita Gre-
gorij.

Now let vs go to another. Platina as zealous for poperie as who in his time was most, liuing in Rome, & in office vnder Pope Pius the second, about Anno 1460. in the verie earnest deuotion he hath to poperie, ^a sheweth vs most of the foresaid inuentions to haue risen since the time of Pelagius the secōd, who liued about Anno 600. in the time of Mauritius the Emperour, out of whom some few thinges I wil obserue ouer and aboue the former. And first this Platina reckoneth vp many things in the masse deuised by Gregorie the first, Pope next after Pelagius. And that he made the large supplications called the Letanies, and the stations of Rome, and namely them of Saint Peter, the day of the natiuitie of our Lord, the daies of the kinges the first sunday of the passion, & of the ascension, of Pentecost, of the natiuitie of the Apostle, the day of Saint Andrew, the day of the chaire of Saint Peter, when they say the great Letanies &c. yea he saith he made so many workes that one cannot reckon them. And if wee may beleeeue him, in this time was found out the gowne of Iesus Christ, which fell by lot vnto one of the soldiers, when Christ was crucified, in a village called Zaphat. For wee must suppose that Christ woare durable cloathing, which woulde not waste in 600. yeares, and that the soldier kept it as some holy relicke, and gaue it or sold it to some Christian. But I will not trouble the reader with such bables, onely let him obserue and marke that here ignoraunce and blind deuotion began to spring, and to draw men away from the pure truth of the gospell. This Platina tels vs that Theodatus ordained, that the sonne of
the

the godfather, should not marie the daughter which his father held at the font: this is a new kindred. Boniface the 5. ordained that one should not be drawn out of the church by force, but the church should be a place of refuge for offenders. Vitalianus ordained organs in the church, and musicall instruments. Leo the second founded the *Pax*, to be giuen the people in the masse time. This Platina telleth of a new and strange chaire at Rome, called *Sedes Stercorea*, wherein the new created Pope sitteth and vnderneath the last deacon trieth him whether he be a man, which newly came vp by this occasion, that Pope Iohn 8. as he went to the Church of Lateran, was deliuered of a child, and therefore the Popes after that going to that Church passe not that way, & are thus tried. Benedict 3. ordained that the priestes, deacons, and the Pope, should be present at the funerall of a Bishop, to giue honor to the corps, and to pray for the dead mans soule, and commanded all priests to say masse when the Pope died. In the time of Formosus, which was about Anno 890. Hee saith, that (he could not tell for what cause) in one time, the truth of the Emperours and of the Popes & their holines was lost and abolished. Steuen the sixth brought vp this new custome, that one Pope did vndo and annihilate the doings and decrees of his predecessors, wherein the Christian reader by the way may consider that wee are to beleue them when they make the Popes decrees equall with the scripture, seeing themselves can so easily put downe such authentical doings. And here is not to be omitted how grievously Platina complaineth in rehearsing the liues

Godfathers
not to marie.

Sanctuarie for
offenders.

Organs &
musicke in the
church.
The pax.

A strange
chaire.

Anno 855.

Masse for the
dead.

The Emperors
& Popes holines
lost at
one time.

a In the life of
Sargius, and of
diuers others.

a Booke 6.
Anno 990.

Anno 1000.

of many-wicked popes about this time, calling them cursed and bastardest from the vertues of the good Popes. Of Iohn the 16. he saith, that hee conuerted the goods of the Church to the vse of his kindred, brothers, parentes, and carnall friendes, and of that sprang a custome, which the Popes comming after did obserue and keepe, that not for the faith and deuotion of Christianitie, but for the treasures of the Church, the Popes sought that honour, namely to enrich themselues and their friends, brothers, sisters, cosens, nephewes, &c. About which time ^a Polydor Virgill in his storie of England obserueth, that the Monkes degenerated and the priestes into tyranny, by meanes of their riches. This Platina can tell you that Syluester the second came to his popedom by negromancie, and that Benedick the 8. after his death appeared vpon a blacke horse, for hiding vp money that was giuen for the poore. And Benedick the 9. sold his Popedom, and so also after his death appeared like a monster & horrible idoll. Syluester the third through mony became Pope, & also Gregorie the 6. for at this time this new learning was ruled by money and friendes. Damasus the second occupied that roome by force without the consent of the people and cleargie: so the custome was, that the ambitious obtained the papacie. This Platina commendeth Gregorie the seuenth, although for that he telleth of him, hee might rightly bee called Hellbrand, for his presumption ouer his Lord the Emperour, & for his hellish and blasphemous bulles, wherein he maketh Peter his God, saying: *O glorious Peter, prince of the Apostles, incline thine eare & heare*
thy

thy seruant, whom thou hast nourished vp from his infancie, & preserued & kept from the hands of his enemies, vnto this present time &c. And in his statutes, (a little after) he describeth the man that doth as appertayneth to a Christian, by this: *To feare God & S. Peter.*

To feare God
and S. Peter.

And in another curse he saith to Peter & Paul: *I haue not chosen you, but you haue chosen me, & laid this most greuous burden vpon my shoulders, &c.* By these and such like he vttereth wordes of great dishonour to God, & maketh Peter in vertue & power & worship equal to God & Christ, which are new broached errors, & fearefull in the eares of true Christians. And such as Peter would earnestly haue detested, if hee were aliue ^a who rebuked Cornelius in a lesse matter. And Paul would haue rent his cloathes & said:

^a Act. 10.
Cap. 14.

O men why doe you these things, we also are men subiect to the like passions as you are? He can tell vs also of Vrbane the second, that he began the wares against the Sarafines and Turkes. And that from thencefoorth the cheefest labours of Popes, haue beene in wars for Peters patrimony, deposing kinges and Emperours, and translating of kingdomes and dignities. Out of which goodly roote there sprang vp the bloudie factions of the Guelphes, and Gibellins, Florentines, Venetians, Genenoi, Cecilians, &c.

The ^b Romanes refuse to obey Vrbane the 4. And these garboiles grew so strong, that the Popes were faine to bee nonresidents for seuentie & foure yeres,

^b Anno 1260.

beginning at ^c Clement the fifth, vntill Gregorie the eleuenth. Then out of this engendred an o-

^c Anno 1310.

ther newe thinge, ^d a scisme of nine and thirtie

^d 1380.

yeares, wherein were sometime two sometime three

Popes at once, till the councell of Constance. And so this time in warres canonizing of Saints, breeding and enlarging of pardons and many other trumperies continued vntil the time of Luther. Here I ouerskip Boniface the 8. with his two swordes, and his angels heseet in the night to perswade Celestinus to surrender his pope seate, and Iohn 23. a deuifor of new thinges, he would make and vnmake, Bishops of Abbots, and Abbots of Bishops, new canons & dignities in the church, and by and by in another fashion. And thus haue they handled the religion of Christ. Like vnto a potter, turning his wheele, who maketh the clay now of one fashion and now of another, that no certainty of truth and ancient godlinesse can be found in that sea. But as the Prophet Esay saith, ^a *Your turning deuifses shall it not bee as the porters clay?* If we reade the warres, sedition, tumults, bonefires, massacres, rebellions, treasons, murders, and all manner of hurly burly : betweene Pope and pope Cardinall and Cardinall, betweene pope and Cardinals, Emperors, kinges and people, betweene citie and citie, subiect against their Lords, and one nation against another. From the first arising of Hildebrands fire which he brought from hell vntill our time, which haue beene raised, procured, maintayned and continued by that wicked generation, wee may well say of them as the prophete Esay speaketh of the wicked ^b *The wicked are like the raging sea, that cannot rest, whose waters cast up mire and dirt.*

But he that would reade Clemangis, Sigebert, Æneas Siluius, Sigonius, Mathie Parrisius, and other such writers which liued in those times, shall find a great

great many more monsters, new borne in the church of Rome, then in this shorte treatise I am able to set downe: yet for the further helpe of the reader I will leade him a worde or twaine from these storie writers to the Counsels. If happely wee may finde some of this new broode of poperie by them. The ^c c Canon, 6. Nice council, summoned by Constantin the great, Anno 330. The primacie of Bishops. consisting of 318. Bishops out of all the parts of the world ordained (according to the custome of the church in those daies) that the Patriarch of Alexandria and of Antioch, shold haue the like authority in their Bishopricks as the Bishops of Rome in his. This was as Gratian saith the first generall counsell. Therefore when the pope is gotten to an higher presumption, he is in this respect of a new religion. About this time the counsell of Ancyra ^d condemned those ministers, that did account flesh vncleane ^d Canon. 14. eating of flesh, and abominable. And the counsell of ^e Gangrena a ^e Canon 2. little after calleth them Anathema acursed, which condemne a man for eating flesh in faith. But this late counsell of Trent and Synagogue of Rome, doe commaund abstinence from flesh vpon rewarde or vengeance of God, and their practise of seueritie in punishing such for heretickes, as eat flesh in daies by them deuised and canonized, we well know and remember. The same counsell of Gangrena ^f doth ^f Canon 4. & 9 & 10. single life. accurse whomsoeuer, that put difference between a married prieste or any other touching the seruice in the ministerie: and also such as for virginities sake iudge mariage abominable. But all men know that the Romish Harlot is of a new learning, putting more holinesse in single life and vowes of chastitie

a Canon 2.
the sole communion.

b Anno 480.
Canon 18,

c An. 368.
Canon 16.
& 59.

Canonicall
scriptures only
to be read in
the church.

Women bapt.

Anno 430.
Appeales to
Rome.

chastity, especially in their priests, then in honest and honorable wedlock. A counsell at Antioch somewhat after ^a ordained, such to bee cast out of the Church, which entred the Church and heard the scriptures, and did not tarrise to receiue the communion with the rest of the people. And the like you may finde to be the order of the church in ancient time, in the counsell of Agatha, a citie of Fraunce. But now our new sinagogue hath deuised a priuate masse, that the priest should blesse the people with the cup, & make them to worships his idoll, and he himselfe eate all alone. A councell at Laodicea, ^c iudged that the gospels and other scriptures were to bee read on the Sabbaoth daies; and that of the vnlearned there ought not to be said in the Church, psalmes made and vulgar (which as I iudge were balads) neither to reade books which are out of the canon, but onely the canonicall bookes of the old and new testament, and there they reckon vp the bookes which we hold for canonicall. But wee know that the Romish Apostasie hath afterward brought in legends and other Apocrypha writings, to iustle out the holy scriptures of God, keeping them secret in an vnknown tongue. The 4. counsell of Carthage saith: *Mulieres baptizare &c. Let not women presume to baptize.* But we know by what deuise the sea of Rome haue brought in women to baptise. In the sixth counsell of Carthage, wherein was S. Augustine Bishop of Yppo, and Legate of the prouince of Numidia, it was tried and found out, that it was not (as Bonifacius Bishop of Rome would haue vsurped) lawful by the councell of Nice to appeale to Rome, out of other

other Bishops prouinces , but that they saw most
 wiselie and iustly , that all busines was to bee ended,
 where it was begun, neither should the grace of the
 holie spirit be wanting to any prouince whereby e-
 quitie might be wisely seene of Christs priests and
 constantly holden . And after that the Mileintane
 counsell ^a forbad all people to appeale ouer the sea
 out of their prouince, but only to the counsel of A-
 frick & the primates of their prouinces: and who so
 did otherwise shold not be receiued to the cōmuni-
 on in al Africk. But we know that since that time, the
 pride of that wicked whore of Rome hath vsurped
 iurisdiction, ouer all lāds, that by any means they cold
 bring vnder their feet, & receiue appeals from whom
 foeuer; insomuch that we ^b read of a Synode in Eng-
 land, An. 1391. which because many were vexed for
 causes which could not be knowen at Rome, ordai-
 ned that the authority of the pope of Rome, should
 stretch no farther then to the Ocean sea : & that who
 so appealed to Rome; beside excōmunication, shold
 be punished with losse of all their goods & perpetual
 imprisonment. In the same counsel of Mileintane, ^c
 It was decreed against Pelagius : that without the
 grace of Christ we can do nothing , and that euerie
 man should know he hath sin in him , as saith Saint
 Iohn Epist. 1. cap. 1. and that in many things wee sin
 all, and that we must confesse with the Psalme, enter
 not into iudgement with thy seruant, for in thy sight
 shal no mā liuing be iustified which thing is opened,
 by an ^d Epistle of Aurelius B. of Carthage, vnto the
 Bishops of the prouince of Bizanzena, and Arzig-
 nitanta, where hauing shewed the error of Pelagius

Epist. Concil.
 Africk ad &
 Iustinum;

a Canon 22.

b Polydor,
 hist. Ang. li. 20
 Rich. 2.

Anno 420.
 c Canon 5. 6. 7

Free will and
 iurisdiction
 by workes.

d Epist. 72.

he declareth the faith of the Catholikes to be thus. Sixtly to confesse, the grace of God and his helpe to be giuen vnto all singuler acts, and the same not according to our merits that it may be true grace, that is, freely giue by his mercie, who said I wil haue mercie, on whom I will haue mercie &c. And ninthlie to confesse, when wee fight against tentations and vnlawfull concupiscences, although we haue there euen our owne will, yet not by that, but by the mercie of God we haue our saluation: because otherwise it shall not be true, which the Apostle saith; it is not of the willer, nor of the runner, but that we be saued, it is of God which hath mercie. Tenthly to confesse that pardon, is geuen to them that aske, according to the grace and mercie of God, not according to their merites; seeing the Apostle sayth: that repentance it selfe is the gift of God, where he saith of certaine men, least God should giue them repentance: which catholike faith is contrary to the new religion of Rome in those things. First for the preparation vnto grace and workes of condignitie: for they say then grace were no grace: Secondly for the concurrence of free will, to worke with the grace of God, & so to merite, for they giue all to Gods grace, and all pardon and saluation to Gods free mercie. Loe here christian reader) thou seest, that the papists can tell vs of the particuler originall of the most part of their trumperie, & that the old christian churches in their counsels & determinations were protestants touching the authoritie of Bishops and prouinces, touching mariage, eating of flesh, priuate masse, and receiuing the communion; touching the holie scriptures
and

and the reading of them ; touching weomens Baptisme and appeales to Rome, and touching the grace of God, freewill and merite: therefore the heresie of the church of Rome, being gathered since those primatiue times, must needs be of a new generation, & lately sprong vp and come abroad into the worlde.

5, And that thou maist, yet further see, how they haue lost the verie life and breath of all religion, and so are cleane fallen away, from being any member in Christs church, and to haue no part in the communion of Saints, as in any sort to be called Gods visible people; I wil shew thee fīue other points which are fundamentall, and so farre of the foundation of christian religion, that without them, no man can be a mēber visible nor inuisible of the catholike church: wherein thou shalt see that the protestant was the ancient true primatiue christian church of God: & the papist a verie apostata, comming in deed of a contrarie race euen of the very stocke of antechrist. The first is of adoring God only: the second of the condition of the couenant with God on our behalfe: the third of the seales of the couenant: the fourth of the writings of the couenant: the fift of the soueraigntie and headship of Christ ouer his church. And that these are fundamentall, consider with me, that in the *first they breake the spiritual wedlocke with God, which giue his worship and honor to idols and images: as thou mayst see God, in ^a Ezechiel complaining and saying. *Thou hast taken thy faire Jewels of my gold and of my siluer, which I had giuen thee, and madest to thy self images of men, and diddest commit whooredom with the* &c. * In the second when they ioine workes and the

Poperie hath lost the life & breath of christianitie.

Fīue fundamental points of christianity rased by poperie.

* 2. Idolatrie.

^a Cap. 16.

* Merits of workes 2.

b Rom. 4, 2.

c Gal. 2, 21.

* 3. Sacraments.

d 1. Cor. 11,
24, 25, 26.

e Act. 3. & 21.

* 4. Scriptures.

a Mat. 15.

fulfilling of the commandements, with faith: for they shut themselves from the righteousness in the covenant, whereby they should reioice with God: as the Apostle saith: *b If Abraham were iustified by workes he hath wherein to reioice but not with God*: yea they abrogate the grace of God, and make Christ die in vaine, as the same Apostle teacheth saying, *c I doo not abrogate the grace of God, for if righteousness be by the law, then Christ died without a cause*. * In the third they annihilate and ouerthrow Christs institution in the seales of the covenant, by their transubstantiation and vnbloudie sacrifice adored, and make but a fanatical body of Christ and an imaginarie manhood: where as Christ saith, *d Doe this in remembrance of me*, and Saint Paul expoundeth it saying: *As often as yee eate this bread and drinke this cup ye shewe the Lords death till he come*. For if he bee contained in heauen (as Saint Peter *e* saith) till the restoring of al things: and that this sacrament is to remember and shewe his death till hee come: what is it but a newe institution, when they say it is turned into his person and adore him as present? and what can that bodie or manhood, which is in heauen, bee in the sacrament really and corporally, any otherwise, but in fansie and imagination, seeing in the same, (till he come to iudgement) he is in heauen. * In the *f* fourth they blot out the writings of the covenant, when as Christ *a* sayth: *They make the lawe of God of none effect by their traditions*, while they equall their own deuises with the written word of God, & make it in sufficient to saluation, and set the church which shoulde bee ruled by it and obedient to it, to be about

boue it; the people about the lawe and the ladie
vnder the handmaide. * Lastlie they commit trea- * *Supremacy*
son against the person of Christ when they set the
pope in his place, without his assignement, that a
mortall man shoulde bee head of the vniuersall
Church and bodie of Christ. For Christ onely is
called: ^{b Eph. 1.22,23} *The head in all things ouer his Church: and*
^{1. Cor. 3.11,} *the foundation thereof excluding all other.* Nowe
then, seeing that there can bee no foundation of
Christianitie, nor Church of God, where the co-
uenant is broken by spirituall whooredome, and
where there is no reioicing with God: and the grace
of God and Christ death is made vaine: and where
the seales of Gods letters patentes, and his glorious
image which is Christ is defaced, and his holie
writings blotted and abased: and man aduanced
in the chaire of the son of God and office of Christ:
it must needes followe that they being guiltie in
these things there cannot bee any part of the visi-
ble Church of Christ amongst them. I thinke it
therefore good to take some more paines in these
fue points, that thou maist see, howe that in the
first primatiue ages, the Catholike truth was to be
founde, amonge the Christian protestants, and
that the popishe heresie in these pointes, came
vppe afterwarde to bee openlie seene, and close-
lie grewe vnder them. Consider therefore (good
Christian reader) what I say, and the Lord giue
thee the spirit of true discretion and wisedome in
all that thou readest. First in the question of ado-
ring God: the papist thinke they doo not commit

fornication; because they haue a fine shift to say, they doe not adore the image, as to account it their God, to put their trust in it, but onely reuerence it as a representation of God, by bowing before it, kissing it, praying before it &c. they adore him which the image representeth. And they thinke themselues verie wel discharged from idolatry, seeing their images are not dedicated vnto diuels and false Gods, but vnto the true God, Christ and his Saints. But this is verelie, but a meere sleight of Sathan: for the truth of christian religion is not so, neither was it so reputed in the primatiue ages of the church: but that to make such images to God and Christ was abominable, & the worshipping in that sort idolatrous. For to omit what Christ sayth: that ^a *God is a spirit, and they that worship him, must worship him in spirit and truth, and that of Saint Paul:* ^b *For as much as wee are the generation of God, we ought not to thinke that the godhead is like vnto golde or siluer, or stone grauen by art and the inuention of man.* Thereby teaching that both matter and forme in this cause is wicked and vnlawfull: what shall then the worship bee, but plaine idolatry? Let vs here the first fathers speake. *Irenaus* (who liued about Anno 170. being scholler to Polycarpus who was Saint Iohns disciple:) ^c condemneth the heretikes who called them selues *Gnostici*, hauing certaine images painted, and certaine also made of other matter saying that the forme of Christ was made by Pilate, and also he ^d taxeth the heretike Basilides, for vsing images and incantations and inuocations: and hee calleth them *Parerga*: that is to say nothing to the matter: euen as the prophet saith: ^e

^a Ioh. 4. 24.

^b A. 17. 29.

^c Aduers. heres.
lib. 1. cap. 24.

^d Cap. 23.

^e Esai 44. 10.

Who

Who hath made a God, or molten an image, that is profitable for nothing. But Origen which came somewhat after, namely about Anno 270.^f is more plaine and full in this matter. For hauing to doo with one Celsus who reprooued the Christians (as the papistes doo vs) because they tollerated no images in Gods worship, accusing them to be like, the most barbarous nations, the Scythians, Lybians, and Syrians, which were without God; and the Persians he sheweth that these nations might doo so, either because they feared the diuels might lurke in such places, and matter so framed and shaped, or for some other cause: but saith he: *Christians and also Iewes, when they heare: Dominum deum tuum timebis &c. thou shalt feare the Lord thy God and him onely shalt thou serue, and thou shalt haue no strange Gods, neither shalt thou make to thy selfe an idoll, nor the likenes of any thing &c. doo not onely abhorre the temples, and alters and images of the Gods: but if need be they do come more readelie euen vnto death, least by any excessse and wickednes they should defile, that which they doo verie well and rightlie thinke concerning God:* Then a little after he blameth Celsus, for the same (which papist pretende) that they doo not belecue the images to bee God: because the common people, by their example, whom they thought to be wise, did worship them as God, beleeuing them to bee Gods, which all men reuerence: so that they will not abide, to heare that any man shoulde denie that to bee God, which is worshipped by it selfe. And where as Celsus affirmed that the images were not counted Gods, but dedicated to the Gods: hee aunswereth that to do and
affirme

flib. 7. contra
cellsum.

affirme such a thing, is verie plainly apparant, to belong vnto men, which erre concerning the Godhead. *But wee doo not so much as account those images to bee of the diuine likenesse; because that wee forme (or can forme) no image of God, who as hee is inuisible so he is without bodie.* And last of all hee taketh away the obiection, that God made man after his owne image, shewing that, that is vnderstood in regarde of the vertues of the soule: Whereby you may perceiue that the doctrine of the Christians in those daies was, that no man could make any image and likenes of God, and therefore to make such images of representation, howsoever thereby to honour God, was farre from Christians: not onely lest the people should haue a godlie opinion of those images, by wise mens example: but also that they might not defile their faith, in the knowledge of the inuisible and incorporall God, the maker of all things: they were then, many degrees distant from our popish idolatrie and new refined imagerie, who would not so much as permit any such images to bee made at all, least they should bee defiled: The like we finde in ^a *Lactantius Firmianus*, who liued about Anno 335. For hee sheweth, that when the Christians blamed the gentils, because they feared their workes of their owne handes: the aunswere of the Gentils was readie (euen the same of the Papistes) that they feared not those images which they made, *but them vnto whose likenesse they were made, and to whose names they were consecrated.* Hereupon hee confuteth this popish shift, by these reasons following.

^a De orig. error.
lib. 2. cap. 2.

following. First, that God being in heauen they should lift vp their eies to heauen. Secondly, God being alwaies present euerie where, and the images seruing naturally to remember the absent, they should not worship images, then God being alwaies liuing, such dead and insensible things, can not bee his image: and lastly, that cannot bee the image of God which is framed with the fingers of men, out of stone, brasse, or other matter, but man himselfe. But what neede I to rehearse many particulars, seeing the papistes themselues confesse the antiquitie of the primatiue church to bee against them. First Polydor Virgill^a saith that Hierome testifyeth, *That not onely they were voide of our religion, but almost all the olde holy fathers, did condemne the worship of images, for feare of idolatrie, then which there can be no wickednesse more execrable. For seeing no man at any time saw God, as Iohn saith, what forme shall we giue vnto him, &c.* And so he disputeth out of Moses and others against such images: which testimony of Polydor is confirmed by Erasmus Roterodamus (whom Alphonsus de Castro, writing of heretickes, would by no meanes leaue out of the Romish fellowshippe, but bringeth the facultie Theologicall of Paris to speake for him,) for he^b saith, *Vsque ad aetatem Hieronimi &c. vnto the time of Hierome there were men of an approued religion, who suffered no images in the churches, neither painted, nor engrauen, nor wouen, no not so much as Christs image, as I thinke because of the Anthropomorphites, yet by little and little the vse of images crept into Churches.* This Hierom liued about Anno 430. And to him ioyned Augustine, who liued as some thinke till An. 385. And after him liued Damascenus

^a De inuent.
rerum. lib. 6.
cap. 13.

Omnes ferme
veteres sancti
patres dam-
nabant, &c.

^b In Catechis,

a De ritibus
ecclesiæ, lib. 1.
cap. 5. sect. 2.

mascenus about An. 455. Of these two Steuen Durantus, writing from Rome^a can tel. First that S. August. *de fid. & symbol. cap. 7.* saith: that wee must not thinke that God the father is circumscribable with any humane forme. And againe: *It is wickednesse to place such an image vnto God in a Christian church.* And Damasc. lib. 4. *Orthod. fid. cap. 7.* Who is there which can make the image of God, who is inuisible, & without body & circumscription, & without figure? therefore it is extreme madnesse, to counterfeit & fashion the deuine power. Guillermus Durandi helpeth vs a little further,

b De rational.
diuin. lib. 1. de
pictur.

c 16.
d De rit. eccles.
lib. 1. cap. 4.
sect. 1.
e De conse-
crat. distinct 3.
cap. perlatum.

vtill An. 480. ^b affirming that the councell of Agatha forbad pictures to bee made in the church, and that, that should bee painted in the wales which is worshipped & adored. Now this^c Durandi & ^d Durantus, with old father Gratian, ^e do patiently abide and beare, that these images had little entertainment into the churches of Christians vtill An. 600. But then they are bold to bring forth Gregorie, liuing about that time, that they might shew the first originall & decree of their error. Namely, that about this time there were images crept into the church, to bee lay mens bookes, but not to be adored. For this Gregorie ^f reproveth one Serenus Bishop of Massilia, for breaking images in the church whē he saw them worshipped: but yet he commendeth him, that hee would not haue the people to worship them, wishing to teach the people not to sinne by worshipping them, and yet to learne the storie in the wales, which they could not reade in bookes. So that it can not be found, that vnto this time of 600. yeares images got any further honour: but to stand or to be painted in the church, as bookes to teach the rude people: and

f Lib. 7. epist.
109.

then

then they began about that time, to forget the scriptures of God, which saith : & *They are vanitie and the worke thereof errors : there is no profite in them, but they are teachers of lies.* But this Romish and hethenish idolatrous worship, which is now among the papistes, had so many enemies of godly Christians, that from time to time it suffered the repulse, till about the yeare 785. And then in the second counsel of Nice it was hatched, hardened & made bolde, to come abroad into open light, and to beard & to face downe the pure adoration and seruice of God with this prety^h deuise and colour to hide their idolatrie, that they honor not the image it selfe, but in it, they worship him, whom the image doth represent. A thing so manifestly condemned by the auncient Christians, that this is the greatest and the strongest antiquity which the papists haue, for the grounding and first full birth of their idolatrie : as thou shalt verie well perceiue, if thou reade the aforesaid authors of this matter, and the Antididagma of the reuere-
rende canons of Colen, and B. Boner vpon the 10. commandements, and the counsell of Trent or any other, that declare faithfully the true storie of antiquitie. Therefore let the Christian reader iudge if this bee not of a newe and late generation : and whether such daintie cloakes of humane folly will shrowde them well, and safely agaynst the powring showers of the fierie wrath of God, whichⁱ hath once sworne by himselfe : saying, *Euerie knee shall bow vnto mee, and euerie tongue shall sweare by mee.* And againe hee saith : ^k *I am the Lorde, this is my name, and my glorie will I not giue vnto an*

^g Hier. 10. 15.
Aback. 2. 19.

^h By these two verses. Nam
Deus est quod
imago docet,
sed non Deus
ipsa.
Hanc videas,
sed mente co-
las, quod cer-
nis in ipsa.

ⁱ Esai. 45. 23.

^k Cap. 42. 8.

2. Faith onely
iustificeth.

other, neither my praise vnto grauen images. The second foundation is of the condition on our part of the couenant with God: wherein because the gospel requireth no other condition, but onely faith in Iesus Christ, therefore the catholike religion, holdeth this principle: *Faith in Iesus Christ, onely, & without workes doth iustifie.* Which to be the ancient catholike beliefe of Christians: Eusebius Pamphilus, a very learned diuine of the primitiue age doth testifie, he liued about Anno 325. who writing the storie of the primitiue Church, sheweth that this was the faith of the Christians, from the Apostles vnto that age. For speaking of the heresie of the Hebionites, (whose beginning was in the verie first age of Christianitie) he calleth them poore (alluding to their name) in the knowledge of the glorie of Christ, and he telleth, that they were reputed erronious in this, that they held, *that the obseruation of the law was to be kept*, and that faith onely in Christ was not sufficient to saluation. Which is confirmed by Irenæus who^b saith that Ebion refused Paul, calling him an Apostata from the law. Now if it were not the common and vniuersall faith of the Church, that faith onely iustificeth, how could Ebion all that 300. yeares be accounted an hereticke for holding the contrarie? But this will more appeare, if we heare the auncient fathers and elder protestants, (both before and after Eusebius time) to speake and vtter their profession. Cyprian^c before Eusebius^d saith thus: *Si Abraham Deo credidit &c. If Abraham beleeued God, & it was imputed to him for righteousness, truly whoseouer beleueneth God and liueth by faith, is found righteous.*

^a Histor. eccles.
lib. 3. cap. 27.

^b Aduers. heres.
lib. 1. ca. 26

^c Anno 255.
^d Epist. 3.
Cæcilio.

Origin

Origin ^e a little before him speaketh thus, (vpon the words of S. Paul Rom. 3. vers. 27. 28.) ^f *He saith, the iustification of faith onely to suffice: So that whosoever beleueeth onely is iustified, although hee fulfill no part of workes.* And to proue this he bringeth the example of the thiefe on the crosse, namely: *That no whit of good workes is declared to bee done by him in the gospell, but for his faith onely Iesus said vnto him, this day shalt thou be with me in paradise.* Hilarius ^g liued much about that time, or not long after Eusebius, and ^h hee saith vpon Mathew: *Fide sola iustificat, He iustificieth onely by faith.* Basilus Magnus as it were ⁱ presently after him saith: *The ^k Apostle saith, let him that glorieth glory in the Lord, where he said that Christ is made of God vnto vs, wisdom, righteousness, sanctification, and redemption, that as it is written, let him that glorieth glorie in the Lord: for that is perfect & euerie way glorying in the Lord, when a man is not extolled for his owne righteousness, but acknowledgeth himselfe indeed void of true righteousness, and to bee iustified by onely faith in Christ.* Ambrose was not long ^l after, when he ^m wrote to one Irenæus saying: *Let no man glorie in his works, because no man is iustified by his doings, but he that is iust hath it giuen him, because that after the washing he is iustified: therefore it is faith, which deliuereth by the blood of Christ, because he is blessed whose sinne is remitted & pardoned.* Hierome ⁿ ioyneth close vnto him and ^o saith: *God iustificieth by faith onely the wicked man, when he conuerteth, and not workes which hee hath not.* And againe vpon ^p these wordes, *Abraham belecued God, and it was imputed to him for righteousness, (he saith) so also vnto you, onely faith is sufficient*

^e Anno. 235.

^f In epist. ad Rom. cap. 3. lib. 3.

^g 345.

^h Cap. liue Canon. 8.

ⁱ Anno 370.

^k de humilitate

^l 380.

^m Epist. 71.

ⁿ 390.

^o Vpon Rom. 4

^p Vpon Gal. 3.

unto righteousness. And a little after, Because that in the law &c. because no man keepeth it, therefore it is said that by faith onely the beleeuers are iustified. S. Augustin^a standeth vp as it were with him, and protesteth: No man is made iust but of a sinner, as wee haue often song: blessed are they whose sinnes are forgiven, hee said not: blessed are they which not committed sinne, but blessed are they whose sinnes are forgiven them. For if thou aske who hath not committed, thou shalt find no man. Whereby then shall any man be blessed, unlesse he bee pardoned that he hath done, and couered that hee hath committed. And a little after: Thinke not that by thy merites thou art made such an one, because the grace of God hath made thee such an one. The Milenitane councell doeth^b close vp this faith, when it will haue nothing giuen to mans will or workes, but ascribeth all to the mercie & grace of God, as is shewed but a little before. ^c Petrus Chrysologus expoūdeth this matter by the cause, where he saith: *Non veni vocare iustos*, (I came not to call the righteous but sinners) he putteth not backe the iust, but because that without Christ no man is counted iust in the earth: (I came not to call the righteous but sinners) in so saying, hee putteth not backe the righteous, but because hee findeth all men sinners: harken to the Psalmist: The Lord looked downe from heauen vpon the sonnes of men, that hee might see if there were any that vnderstood or sought after God: all haue gone out of the way &c. Let vs bee brethren, let vs be sinners by our owne confession, that by the pardon of Christ, we may not be sinners. Theophilaet. commeth^d some pretie while after, and yeeldeth to this veritie saying, vpon ^e these wordes, *And that no man* is

^a Anno 400.
homil. 6.
Vpon these
words, loue
your enemies.

^b Anno 420.

^c Anno 450.
sermo 30.

^d Anno 760.
^e Vpon 3.
vers. 11.

is iustified by the law in the sight of God &c. he hath therefore shewed that men are made accursed by the law, and are vnder the curse: but the blessinges are heaped vpon by faith: Now he doth plainly shew, that verie faith, yea euen alone, hath in it selfe the vertue of iustifying &c. The ordinarie glosse vpon the bible, ioyned with Lyra, being of ^f later and more corrupted time, by euidence of truth is drawne to the same confession & saying: *Workes follow him that is iustified, but do not go before him that is to bee iustified: but by onely faith without workes going before, a man is made iust.* And againe: *Vnto him who hath not time to worke, if he beleue, onely faith is sufficient to righteousness.* Bernard^h liuing some good time before this, ^h Bernardus Clarenallensis liued in Anno 1120. finding the same truth in Gods booke, giueth like witnesseⁱ saying: *Quisquis pro peccatis compunctus est* &c. *Whosoener being pricked for his sinnes doth hunger and thirst for righteousness, let him beleue in thee, who dost iustifie the wicked: & being iustified, onely by faith, he shall haue peace with God.* Here the Christian reader may see, that protestantes flourished in the primitiue church, and that the ages after did not want witnesses of this truth. Now if I be asked how the opinion of righteousness by workes came into the Christian societie, and corrupted it, I desire the reader to cast his eies vpon the matter it selfe, & consider with me, that the way of saluation is Christ onely, & he is made ours by faith, for vnlesse wee learne & beleue in Christ we can not be saued. The deuill therefore by all meanes hath laboured to keepe men from the knowledge of Christ: & first he drew away the wise & learned of al nations many ages together, that

^f Lyra wrote about 1320.

^g Vpon Rom. 3 & 4.

^h Bernardus Clarenallensis liued in Anno 1120.

ⁱ Vpon Cantic. sermon. 22.

a Gal. 3. 8.

b Rom. 9. 31.

c Vers. 30.

d Act. 21. 20.

e Gal. 3. 1. 2. 3

f 1. Thess. 2. 14
15. 16.

that they thought themselves happie, by their wisdom, vertue, lawes & workes, with other deuises, but knew not the true God and the righteousness & saluation which is by Christ: yet God hauing an eye to his elect whom he called, maugre the malice of sathan, this was otherwise in the church of God. And God called and taught Abraham ^a the gospel, namely that men should be righteous by faith onely. Here the Deuil hath a new worke, and in proceesse of time vnder colour of the righteousness of the law, he caused the church of the Iewes to fall from God, by forsaking faith and seeking to bee iust by their workes: for as Saint Paul witnesseth, *Israel which followed the law of righteousness, could not attaine vnto the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the workes of the law.* Heere God resisted Sathan, and opened the way of life vnto all nations. For in the fulnesse of time, when the promise of the gospell vnto Abraham, of iustifying the gentiles through faith was now to be accomplished, God sent forth his sonne to be the light of the world, and he & his Apostles preached repentance to all nations, and taught them righteousness & saluation by faith in Christ onely. And then as S. Paul also teacheth: *The gentils which followed not righteousness attained vnto righteousness, euen the righteousness which is of faith.* Here the Deuil bestirreth himselfe, and first euen in the Apostles time, hee raiseth vp the Iewes, who being ^d zealous for Moses, fight eagerly for the law, ^e and that the workes of Gods commandements be ioyned vnto faith, ^f or to bee aduanced aboue faith. Against which Saint Paule laboureth

laboureth and writeth to the Romans and Galathians, most strongly proouing, that onely faith in Iesus Christ doth iustifie, & that God had so decreed it by his word: ^c and the Apostles by a counsell determine that the Gentils are free from the law of Moses. Afterward the diuel prepared diuers heretikes to this battaile who in diuers sortes assayed this faith: some fighting against the person of Christ, as Simon Magus and Arius and their followers: some stroue for their owne perfection and righteousness: as *Ebion*, *Pelagious*, *Donatus*, *Cathari*, and such like. Against all which God stirred vp learned, valiant and faithful men, who defended and maintained the faith, by the sword of the spirit and kept it sound many yeres, so that the heretickes preuailed not. But in this verie time, and that vnawares, a thing that Christian men suspected not, the diuell had vnder hande a more cunning and sure way to ouerthrow the faith: namelie he draue men into the wilderness and solitarie places, which partlie happened by persecution, and partlie by a blinde deuotion, and so sowed the seeds of munkerie in the Church of Christ, which as farre as I can ^d read first ^e began in the deserts of Ægypt. These men gaue themselves to holie meditation and religious contemplation of Gods workes, and leauing the perfect booke of God written in the holy scriptures they read in another booke, like the heathen, as nature and reason which is blinde in Gods causes, did lead them, and made a newe Philosophie, hauing this principle, *Veram beatitudinem in cultura dei & legum eius obseruatione*, that is: *True happinesse to consist*

c A&.15.

d Polydor virgil. de inuent. rerum. lib. 7. cap. 1. & cap. 3. Histor Ecclesiast. tripartit lib. 1. cap. 11. About Anno 300.

in the seruice of God and keeping his commandements: which while men perceiued not, howe it beat vpon the foundation, they began to cast their eies vpon themselues, and by little and little (because by nature we are prone to thinke too wel of our selues, and as men fond of their owne children, we admire our deuises) christians fel in loue with this new trade of life, & the pearcing reflex of the glittering beams of their great and rare holines, and new religious deuotion, daseled the eies of all sorts of men. Insomuch as very excellent men and great clearkes, *Basilus magnus, Hierom, and Augustine*, & diuers other, leaned toward this new religion, and began to make rules for the same. And so the diuel comming as an angel of light, made his first entrance and their priuelie stale in this iustifying by workes vn espied. For these and other godly fathers in plaine and euident places of scripture being by their conscience constrained, they frankly acknowledge the truth of Christ Iesus and auow it against heretikes: yet often times their eies looking backwarde (like the peacocke) vpon their owne goodly rules and obseruations, doe with the left hand robbe Christ of that, which they so thankfully ascribe vnto him with the right. Yet this meriting by workes was not so bolde and brauely attired in the first six hundred yeres, to assume and take such open authority and hie glory in the church; as it was afterwarde; when peace and wealth made men by wantonnes to seeke many deuises. Some (as the climbing popes) set vp decrees and decretals and made themselues men of renown, some by the knowledge of lawes and canons stroue for the lawrell crowne
of

of glory; some by schoole learning made themselves admirable, who drawing in Aristotle and Philosophie, to make grounds in diuinitie, taught the reasonable way of righteousness by workes and the congruities and condignities of freewill: some as fryers and cloysters by rules and orders made new religions and waies of saluation; here commeth vp purgatorie, pardons, pilgrimage, praiers for the dead, and a thousand new things of rare holines & meritorious deuotion. By all these did the diuel make vnto him selfe many mightie legions of resolute warriors, to face & wearie out Christ, that he might leaue the church, that he by his eldest sonne Antechrist, might raigne and rule alone, and so he easily thrust out faith onely for righteousness, and the true way of saluation. And brought in infinit traditions, vnwritten verities, obseruations, customes, mysteries, deuotions and reuelations. If you would read *Guillerimus Durandi rationale diuinorum*, with *Guido manipulus curatorum*, *Bonauentura de profectu religiosorum*, *Hieremias Buchius* of the conformities of S. Frauncis with Christ, with such like and ioine there vnto the counsell of Trent, with their masse, and all the bookes appendants in seruice to their Ladie and Saints and heape vnto them the thousands of commandements of the church in decrees, decretals and canons, brought in by popes, scholemen, canonists & ciuilians, it would make a mans hart to bleed, to think how little regard is had of Christ, and of his righteousness, wisdom, sanctification, redemption, name & glorie. And that the christian reader may the better perceiue these things; let him marke but this one thing which is yet

fresh in memorie. When Luther stood v^p for the gospell, and tooke into his hand the spiritual sword of Gods word, and stroke and hewed at one of the last growing sproutes of this new way of righteousness, namely pardons and indulgencies, and finding great resistance by the warriers before named, hee began to arme himselfe with the armor of God, and by little and little both learning and teaching, the article of iustification by faith onely in Christ, by and by all this braue baggage and counterfeit galantnes and earthlie glorie of righteous by mens doings, like a thicke mystie cloud couering the aire, did vanish away in the conscience of many thousands, by the bright shining power of the true sunne of righteousness Iesus Christ in and by faith alone. And of this we haue had almost one hundred yeres experience, that as ^a Dagon of the Philistims could not stand before the arke of God: So all the whoorish deuises of Romish Babilon could not stande before the doctrine of faith onely in Iesus Christ, the Lord be praised. Now looke we on the third point of the sacraments and seales of the couenant of mercie, and let vs here whether the auncient fathers of the primatiue church were not protestants. First Tertullian offereth him selfe, a verie ^b auncient father, hee telleth vs ^c onely of two sacraments, and of the Lordes supper ^d hee saith: *Non reprobauit panem quo ipsum corpus suum representat, he refuseth not bread whereby he representeth his bodie.* Loe Tertullian an auncient protestant in the matter of the sacraments. Cyprian likewise sheweth him selfe a protestant, ^e saying. *Mansio nostra in ipso &c.* our abiding in him is eating

a 1. Sam. 5.

3. of the Sacraments,

b He liued about Anno 230.

c Contra Martiō lib. 4.
d lib. 1.

e De cæna domini.

ing and drinking, and as it were a certaine incorporation &c. and a little after. *That which meat is to the flesh, this faith is unto the soule; that which is meat to the bodie, that is the woord to the spirit: and in his conclusion hee addeth. As oft as wee doo these things, wee doo not wheat our teeth to byte, but with a sincere faith, wee breake the holie bread and deuide it, while wee distinguish and seperate that which is diuine, and that which is humaine &c.* Origen steppeth in betweene them both and protesteth with vs, ^f *f vpon leuit. homil. 7.* saying: *There is also in the newe Testament a letter which killeth him, who marketh not those things which are spoken spirituallly. For if thou according to the letter, followe this same which is said (vnlesse you eate my fleshe and drinke my bloud) this letter killeth.* Saint Augustine followeth after and sheweth himselfe a protestant in diuers places about this matter, denying transubstantiation with all the holie martyrs which suffered in Queene Maries time, saying: ^a *Non hoc corpus quod videris &c.* yee shall ^a *Vpon Ps. 98.* not eate this bodie which you see, and drinke that bloud which they shall shead, which shall crucifie mee, I haue commended vnto you a certaine mysterie: which beeing spirituallly vnderstoode, shall quicken you, and againe: ^b *They eate not in the Sacrament alone, but in verie deede the bodie of Christ, beeing set in his verie bodie, shewing thereby that there is no way of eatinge Christ, but spirituallie, and that the wicked eate the Sacrament of Christs bodie, but not Christs bodie indeede, hauing no faith to bee set in him: and as hee knewe no reall presence in*

^b *De ciuitate dei lib. 21. cap. 20. Non solo sacramento, sed re ipsa manducauerunt corpus Christi, in ipso eius corpore constituti.*

e Ad.P.dia-
conum.

d Contra Fau-
stum Mani-
cheum per
victimas simi-
litudinum.

e De diligend.
Deo.

Transubstan-
tiation came
vp as yesterday

f Anno 1215.
Read the acts
of the counsell
and decreet all
lib.3.tit.41.
cap.5.

a 16.cap.10.

the sacrament, so he knew no adoration nor sacrifice but a memoriall of thanksgiuing, as where he^e saith: *In this sacrifice there is thanksgiuing and a remembrance of the flesh of Christ, which he offered for vs: and againe,* ^d *the flesh and bloud of this sacrifice before the comming of Christ was promised by the sacrifices of resemblances: in the sacrifice of Christ by the truth of the same: after the ascension of Christ it is celebrated by the sacrament of remembrance,* what a merueilous protestant was hee, whose sacrifice was a remembrance, his adoring was thankesgiuing and transubstantiation in a mysterie and not in deed. But me thinketh father Barnard wil be a protestant also, for he^e saith that these woords (*qui manducat carnem meam &c. hee which eateth my flesh, and drinketh my bloud hath life eternal*) is as much as to say: *who so doth meditate vpon my death and by my example mortifie his members, which are vpon the earth, hath eternall life, that is, if you suffer together you shall raigne together.* But here I need not so much to trouble thee with fathers seeing this deuise of transubstantiation was hatched lesse then 400. yeres a goe, and that^f in a counsell of Lateran vnder pope Innocent the 3. there you shall finde Francis and Dominicke the head springs of two religions, to be great helpe to the pope, there shalt thou find auricular confession, and *mysterium fidei* thrust into the institution in the masse. Hereupon Honorius the 3. espying (in looking vpon this new glasse of transubstantion) that Christ was made to come out of heauen into the sacrament, thought it reason to giue him reuerence, therefore he^a deuised and ordained the Eucharist, *should be lifred vp and adored and reserued in reuerent*
maner.

maner. But it is to be merueiled, that Honorius was so hastie, before it was perfectly resolued, whether the water were transubstantiated with the wine. For the forsaide Innocent the third^b doth but probablie coniecture that it is so, and he saith the schoolemen agree not whether it be so or no. But howsoeuer, it is apparant by these testimonies, that this filthie and abominable idoll of transubstantiation, with his adoration, is a new borne monster, adored by them which turne the glorie of God into things corruptible. Therefore God giueth them ouer into a reprobate sense, to beleue lies, because they receiued not the loue of the truth, & to trust in those things, which if they could see, they would be a feard of, their very table is made a snare and their prosperity their ruine.

b 16. cap. 6. illa probabilior iudicatur, quæ afferit aquam cum vino in sanguinem transmutari.

The fourth fundamentall point is of the writings of the couenant, namely the *Holie Scriptures inspired by Gods spirit*. Let vs heere what the auncient protestantes professed in the primatiue flower of the christian Churches among the Gentils. *Irenæus* Bishop of Lyons in France a verie auncient protestant: ^c protesteth that the *Scriptures are perfect, for they are spoken by the woord of God and by his spirit*: and againe: ^d *The thinges which the Scriptures shewe (or teach,) cannot bee shewed but by the Scriptures.*

4. Of the Scriptures.

c Aduers. heret. lib. 2. ca. 47

d lib. 3. cap. 12.

And hee teacheth that ^e *No small punishment belongeth to them which adde or take away from the Scriptures.*

e lib. 5.

And lastlie hee ^f sheweth that it is a shift of the heretikes, when they are conuined by the Scriptures to accuse the Scriptures, and to say that by the Scriptures the truth cannot bee found of them which

f lib. 3. cap. 2.

know

know not the tradition. Heere you see that Irenæus maketh these boasting papistes heretikes, who vnder colour of the insufficiencie of Scripture do foist in their traditions, affirming that they ought not to interpret the scriptures by their sence or magisteriall power, but by the declaration of scripture it selfe, and lastlie that they are to bee punished for adding vnwritten verities, traditions canons and decrees and such like tumperie to the perfect Scriptures. In the next age of protestants comineth vp that great scholer Origen, and he ^a protesteth against the popish doctrin thus: *They which reare the Scriptures, sowing those things, doo rent the words from the words and make feined points of doctrine, doo serue idols &c.* and a little after. *Let vs follow no man, and if we wil follow anie, Iesus Christ is set before vs, to be followed, the acts of the Apostles are described and we know the doings of the prophets by the holy volums (or writings) that patterne is sure, that example is sound, which who so desireth to follow doth walke without danger.* In the next age of protestants standeth vp *Basilus Magnus*, and with open mouth denounceth ^b against the arrogant pride of Rome: *If the Lord be faithfull in all his words, and all his comādements faithfull, established for euer & euer, done in equire and truth: without doubt, this wilbe a most manifest argumēt of infidelity, & a most certain sign of prid, if any man wil reiect any of those things which are writtē, or bring in any of those things which are not written. Seeing our Lord Iesus Christ hath said my sheep here my voice & a little before the same said, they wil not follow a stranger, but wil flie from him, because they know not the voice*

^a In Ezech.
homil. 7.

^b De vera ac
pia fide.

of

of strangers. In the next age Chrysostome steppeth forth & protesteth for the sufficiency of the holy scriptures^a saying: *If we would diligently search the scriptures, wee might be able to attaine saluation.* But Saint Augustine a little before him beateth down all writings of Bishops, prouinces, and generall counsels, as vn-certain and vnperfect, and such as may be amended; but listeth vp the scriptures and writings of the new and olde testament, as the onely sure and sufficient truth^b saying: *Who knoweth not that the holy scripture as well of the olde as of the new testament, is contained within certaine boundes, and the same to be preferred before all the letters of the bishops comming after? as that there can be no doubt & dispute of (or about) it. But the letters of Bishops, which haue bin written after the confirming of the Canon, or are now written, may be reprehended, both by the speech (perauenture more wise) of any man more wise in the same thing, and by the grauer authoritie of other Bishops, & prouidence of learned men and by counsels, if perauenture any thing in them do erre from the truth. Also counsels, which are holden in seuerall regions or prouinces are to giue place without any staggering, to the authoritie of fuller counsels, which are holden of all the Christian world, and those verie fuller counsels, often the former may be amended by the latter, when as by any experience of things, that is made knowne which was hidden.* Cyrillus in that verie age sheweth himselfe in this matter a verie true protestant^c saying: *All things which the Lord hath done are not written, but those things which the writers haue thought sufficient, as well for maners as doctrine, that shining in a right faith and workes and vertue, we may come to the kingdome of*

^a Vpon Ioh.
cap. 8.

^b De baptismo.
contra Donat.
lib. 2. cap. 3.

^c Vpon Ioh.
20. cap. 68.

b Vpon 2.
Tim. 3.

heauen through our Lord Iesus Christ. And Theophylact one of the later writers of the Greekes condescendeth to this doctrine, ^b and saith: *Nihil est quod nequeat scripturis dissolui, There is nothing, which cannot bee assailed by the scriptures.* Here the Christian reader may see, that the auncient Christian religion was the same of protestants, holding the scripture for the onely Canon of faith, the rule of righteousness containing all things necessarie to saluation, most certaine and sure to discern all truth, and able to as-soile all doubts and questions, and that wee ought to follow no man, because Bishops letters, & the most generall and fullest counsels may be amended, and that it is onely the holy scripture whereof there can bee no doubt or dispute: so that it followeth that it is a new doctrine to say, that the Churches authoritie is about the scripture, or that the Church iudgeth the scripture, and not the scripture the Church, or that wee neede and must accept with equall reuerence traditions or vnwritten verities and canons of the church, without disputing, and such like blasphemies. Gratian also the compiler of the decrees

c About Ann.
1160.

who ^c liued in the chiefest growth of corruption, did publish to all the world, as an ecclesiasticall decree, the soueraigntie of holy scripture. For speaking of deuine lawes, he sheweth the determination of ancient fathers, to set the holy scriptures about all other lawes whatsoever. And first about all customs in ^d these wordes. *If Christ onely be to be*

d Distinct. 8. ca.
Si solus Christus.

hearde, wee are not to regarde what any man before vs thought meete to be done: but what Christ who is before all hath first done. For wee must not follow
the

the custome of men, but the truth of God, seeing God speaketh by Esai the prophet and saith, in vaine doe they worshippe mee, teaching the commandements and doctrines of men. Secondly, that it is proper and peculiar to the Canonickall scriptures ^e of the olde and new Testament onely, not to erre, ^f saying: *I haue learned to giue vnto those writings onely which now are called Canonickall this reuerence and honour, that I beleuee that none of them haue erred.* And againe, ^g Doe not desire (brother) to gather out of the writings of Bishoppes, cauils against so many, so excellent and vndoubted testimonies deuine &c. Whether they bee ours or Hillarius, or Cyprian, and Agrippinus, before the part of Donatus was seperated. And first this kind of letters is to bee distinguished from the authoritie of the Canons, for they are not so reade, as though a testimonie were so brought out of them, that it is not lawfull to thinke contrarie, if in any place they vnderstood otherwise then the truth doeth require. And againe, Neither ought wee to account the disputations of any men whatsoever, although Catholicke and reuerende men like vnto the Canonickall Scriptures, that it shoulde not bee lawfull for vs, sauing the reuerence due vnto these men, to improoue some thing in their writings, and to reiecte it, if happely wee shall finde that they thinke or imagine otherwise then the truth hath.

^e For so the
glosse interpre-
teth the Ca-
nons of the
distinction fol-
lowing.
^f Distinct. 9.
cap. Ego solis.
^g Cap. Noli
frater.

In the next age after Gratian I finde Bonauen-
tura a Franciscan, a man of great account in ^h his
time, with cleare tearmes to teach the doctrine of
protestantes in these wordes: *Nam quod ratio no-*
stra lippa facta est &c. Whereas our reason is become

^h De profectu
religiosorum,
cap. 6.
He liued about
Ann. 1280.

as bleare eied, & our vnderstanding darkened through sinne, that wee cannot finde the truth of our selues; God came downe vnto vs, least we should bee in error, and gaue vs the knowledge of the truth in the scriptures which he would haue vs beleene, where we might find sufficiently and truely all thinges necessarie for vs vnto saluation, that in them we should not follow our sence, but humblie submit our sence vnto the rule of faith, if we will not erre. Nicholas Lyra in the ^a next age protesteth for the scripture in like maner ^b saying: *Sacra scriptura continet firmam &c.* The holy scripture containeth the firme and inuiolable truth, as in a merchants shippe are caried diuers thinges necessarie for mans life, so in scripture are contained all thinges necessarie to saluation.

But that I ouercloy not the reader with many testimonies for the authority of holy scriptures, I wil now turne to the other side, to trace the footsteps of the popish doctrine, how it came vp, that the scriptures bath lost their first authority and honour. Surely by the witnesse of the papistes themselues not in 400. or 600. yeares after Christ. For then saith the glosse vpon ^c Gratian, that about the times of Augustine: *Augustina scripta & aliorū sanctorū patrum non erant autentica &c.* The writings of Augustine and of other holy fathers were not autenticall, but ^d now they are commanded to be holdē to the vtmost Iod. And this Gratian ^e sendeth vs to Gelasius for the first founder of the authoritie of counsels, fathers and decretals, epistles, so that by the papistes owne account and confession the holy scriptures raigned alone many ages together after Christs ascension as Lady & Queene, to bee the onely law to rule iudge and know the Church

^a 1315.

^b Vpon the
Prouerb. ca. 31.

^c Vpon distinct.
9. cap. noli me
15.

^d that is about
Anno 1200.

^e Distinct. 15.
cap. sancta
Romana.

Church and whatſoeuer neceſſarie to ſaluation. And the Church presumed not ouer the scriptures, but was squared & ordered by them. This Gratian sheweth vs ^f that the Canons of the Apostles were pronounced by ^g Isidorus, *not to haue bene receined of the Church, nor of the holy fathers, because they were knowne to be made of heretikes under the name of the Apostles.* After he ^h telleth vs, *that Pope Nicholas giueth autenticall authoritie to the decretall Epistles of his predecessors.* And that ⁱ Pope Agatha first breathed out this blasphemie, *that all sanctions of the Apostolicall sea, are to be receined, as confirmed by the deuine voice of Peter.* And ^k Leo the 4. followed him in the same rebellion of Gods word, pronouncing, *that they who do not receiue al their canons indifferently do not beleene the Aostolicall faith and the foure Euangelists effectually as they should.* And here the maker of the glosse is touched in conscience for the East churches that did not receiue these decretalles all this while, whether they were not heretikes. Much about this time came in the *Legenda aurea*, which is ^l fathered vpon Carolus Magnus. And after this, others in these things kept on this new deuotion and presumption. But the battell was not full and strong, till Gratian himselfe ^m came vp and set them in aray by compiling the booke of decrees, containing more then halfe a legion; the Ciuilians and Canonistes muster themselves to make the first squadrant, then Lombardus his brother bringeth forth a second in foure bookes of sentences, and in the reare warde march ⁿ Thomas Aquinas, and ^o Scotus Duns, with many Franciscans and Dominicans, and make a strong battell

^f Distinct 16.
Cap. Canons.
^g Helued
Anno 530.

^h Distinct. 19.
cap. Si Romanor.
Ann. 865.
ⁱ Distinct. 19.
cap. lic omnes
Anno. 680.

^k Distinct. 20.
cap. de libellis.
Anno 850.

^l Bernard, de Girard, hist. Franc. lib. 4.
Albert. Krant. Saxonia lib. 2.

^m Anno. 1160.

ⁿ Anno 1270
^o Ann. 1295.

^a Anno 1230.

^b Service in a
strange tongue
came in after
the adoring of
Eucharist.
Anno 1220.
read Lyra vpō
1. Cor. 14.

^c Reade Cæsar
Baron. vpon
the Martyro-
log. Non
Martij.

of distinctions, questions, philosophic, Aristotelians, and all the forces of reason, ^a Gregorie the 9. bringeth forth his barbed horsemen of decretall, as flankers & to make incursions in fiue troopes or bookes well armed with Apostaticall ordinanuce: and Boniface the eight added a sixth. Then come in the light horsemen of Clementines and extrauagantes readie for many seruices: amongst whome there commeth in a monstrous huge ^b beast, to make way for the rest called *Lingua Latina seu peregrina*, that is, *seruice and scriptures in an vnknownen tongue*, which casteth such a mist into the eyes of Gods people that they are brought vnder the antechristian bondage, and from the glorious lawe of libertie, which is the gospell of Christ Iesus before they be aware. By all these there came vp such great and vniuersall studie of the Canon and Ciuill lawes, and such honour of schoole learning amongst all the learned and wise men on the one side: and such palpable ignorance in the common people, that it was impossible, that the worde of God could haue his primatiue dignitie, witnesse the councell of Trent, ^c who often clapped handes, and gaue great applause to Thomas Aquinas. And that when Luther beganne to preach the gospell, his greatest aduersaries fought against him, eyther by Canons decrees of some scholasticall conclusion, and witnesse the conscience and knowledge of all men that haue looked into the estate of religion. Thus is it easie to see what a strong force the deuill had by this meānes to bring the holie scriptures of God into a base and low remembraunce, and how in tracte of time hee hath made

made his owne lawes, traditions, decrees and counsels, not onely equall, but far aboute them : And as iustly complaineth Anthonius de Rampegolis (a man of their owne side, who as Tritte then^d writeth flourished personally in the counsell of Constance^e) many dishonoured the holy scripture and made it obedient to philosophie, causing the handmaid to be mistresse, and the mistresse to be handmaid, and thus was fulfilled that which Hilarius wisely observing did^f say in his time : *When the use of writing & innouating of faith beganne to bee in vre, after it did rather beginne to make new thinges, then keepe that which it had receiued: it neither maintained the old, nor confirmed the newe, and so faith became to bee of the times, rather then of the gospels.* That is to say, men leauing that which they receiued and learned by the scriptures, and writing themselues opinions and decrees of their owne, it came to passe in time, that the faith of the Church was not that which the Gospell of Christ teacheth : but such as liked men of the seuerall ages and times, such as counselles decreed, and Bishoppes ordained. Which thing Erasmus being a great Scholler did see to be happened vnto the Church of Rome, and thereof giueth admonition to a great Bishoppe, and amongst other thinges touching humane constitutions & he saith : *Hæc primum obrepant honesti specie &c.* These thinges first creepe in by a colour of honesty; after they ouerflow more abundantly then after awhile, being confirmed by use, they raigne as tyrants &c.

d De scriptoribus ecclesiasticis.

e Figuræ bibliæ. cap. de sacra scriptura.

Sacram scripturam inhonorantes trahunt in obsequium philosophiæ,

faciunt ancillâ dominam & de domina ancillam.

f Aduersus Arianos.

Et facta est fides temporum potius quâ Euangeliorum.

g ad Christoph. Episcop. Basil. de interdicto esu carniû,

Now

5. Of the su-
premacie.

Now let vs come to the last foundation of popery and banishing of Christ and his lawes. Namely, the *royal primacie of the Pope, clyming into the seat of Christ, and aduancing himselfe aboue all that is called God.* And let vs examine whether it be Euangelicall and of the Christian religion and ancient profession of the primatiue Church. First it is manifest and cleare, that the first sixe hundred yeare neuer knew him, but they were all protestants allowing no vniuersall Bishop, but Christ onely: and honouring the Emperors and kinges where they liued as Lordes and supream gouernors ouer all persons ecclesiasticall & ciuill, euen as they had learned of Saint Paule, who did commaund ^a euerie soule to bee subiect to the higher power: and of Saint Peter, ^b who would haue them submit themselues to the king, as the superior. And herein I will call for the papistes themselues to be my witneses. First Gratian ^c telleth vs out of Isidorus, that among the auncient fathers *a priest and a Bishop were all one.* And the same thing he ^d affirmeth out of Hierome, with many reasons drawne from holy scripture, and he sheweth that the first rising of one Bishop ouer another, was deuised for a remedie against schisme. And as concerning the preheminnence of the citie of Rome, he addeth: *Si autoritas quareretur, &c. if authoritie be sought for, the authoritie of the world is greater then that of one citie: where-soeuer there is a Bishop, at Rome, or at Engubium, or at Constantinople, or at Rhegium, or Alexandria, or at Thebes, or at Guarmatia, it is of the same merit, it is of the same priesthood: which the glosse there doth interpret, that discrete learned and wisemen esteeme all alike;*

^a Rom. 13. 1.
^b 1. Pet. 2. 13.

^c Distinct. 21.
cap. clericos.

^d Distinct. 93.
cap. legimus.

a like; but ideots and the comon people despise a Bishop of a smale or litle citie. And a litle after^c he saith. As the el-
ders (or priestes) knowe that they by the custome of the church are subiect to him which is set ouer them: So let the
Bishops know, that they are greater then the priests, rather by custome then by the truth of Gods ordinance, and that they ought to rule in comon. Cesar Baronius, by the cō-
mandement of pope Gregory the 13. making a new legend called Martyrologium after the order of their
new callender, in his notes vpon that booke, f teach-
eth vs that this word Papa (pope) was first accounted to come of the greeke word Pappas, signifying a fa-
ther, and in the same sence came to be a name of dig-
nitie, that the reuerend clerkes (or clergie men) were called by that name: Afterward the same name be-
gan to be peculiar vnto Bishops that they were called Papa, that is popes or fathers, vntil An. 850. & then it
began to grow & to fasten only vpon the head of the pope of Rome, & at the length pope Grerory the 7.
An. 1071. in a synod ordained, that there should be but one name of Pope in all the Christian world. This man
also^a witnesseth that it was in times past the old cu-
stome of the church, that the Bishops were not one-
lie called Pontifices, prelates: but also summi pontifi-
ces, chiefe or hiest prelates: because that the office of a Bishop was called the chiefe priesthood, this hee
proueth by expresse examples vntill the⁶. counsel^b
of Toletane, and he bringeth in Saint Augustin say-
ing those wordes: what is a Bishop, but the first el-
der, that is the hyest priest? briefly hee calleth them
no otherwise then fellowe Elders and hi. fellow priestes.
But after Baronius addeth that the latter custome ob-

N n
tained,

^c Distinct 95.
cap. olim.

^f Ian. 20. pag.
22. at the let-
ter c.

^a Quint. ad
April pag. 160.
& 161.

^b About An.
645.

c De inuentor:
rer. lib. 4. ca. 10.

d In vita pelagij
& deinceps

About Anno
600.

a Epist. lib. 4.
cap. 29.
Mauritio Augu-
st. Epist. 32.

tained, that the Bishop of Rome should bee called *summus & maximus pontifex*, the hiest and greatest prelate or Bishop. Polydor vergill^c telleth vs that the first honour, that was giuen to the Bishop of Rome, was this, that he might change his name, when he is created Pope, if his name be not handsome, and the author of this deuise was Sergius, whose name was called *os porci*, that is, *the mouth of an hogge*. But more neere to our matter: Platina^d sheweth, that the commandement of the Emperour, did sway all the matter in the choise of the pope vntill the time of* *Pelagius* the second. So that when by the extreame fall of waters, they could not go to the Emperour, the pope was faine to send Gregorius to make his excuse, because the election was nothing woorth without the Emperours approbatiō. And after him in the election of Gregorius, the clergie & people, desired the Emperour that it would please him, to cōfirme the election which was made concerning Gregorius. And where as Iohn Patriarch of Constantinople, obtained by a Synod the title *Ecumenicus*, that is, *of vniuersall Bishop*. Gregorie resisted him, not because (as Platina saith, it belongeth to Peters sea, (as they falsly call Rome) but because it was a new and blasphemous name; and such as none before them did euer allow of, or take vnto him selfe. As Gregorius himselfe in diuers letters both to the Emperour, the Empreffe, to diuers Bishops, to Iohn himselfe doth write, whereof you shal heare some part. First to the Emperour he among other things^a saith. *Quis est iste &c. who is this!* that against the statutes of the gospel, against the decrees of the canons, presumeth

to vsurpe to himselfe a new name: *Would to God that without the diminishing of others there were one which desireth to be called vniuersall:* and a little after. *But be it far from the harts of Christians, this blasphemous name, wherein the honour of all priests is taken away, while it is madly arrogated of one vnto himselfe.* And ^b to the Emperresse. *It is a verie heauie thing, that it should be patiently born, that al being despised, my foresaid brother & fellow-bishop, goeth about to be called Bishop alone: but in this his pride what other thing is shewed, but onely that the times of antechrist be at hand.* And vnto ^c Eulogius Bishop of Alexandria and Anastasius Bishop of Antioch: *None of my predecessors haue euer consented to use this so prophane a terme or word. Because forsooth, if one be called vniuersal patriarch, the name of patriarch is taken from others: vnto which if you ioine that of the sixt counsell of Carthage: That all matters should be ended in the prouince where they began. And that of the Milenitane counsell: that no appeale should be made out of the prouince ouer the sea, you may easilie & plainly perceiue that vnto this 600.yeres after Christ it doth so far appeare, that the Pope had no supremacy ouer kings or Emperors, that his authoritie was not so much as ouer any minister, or priuate man out of his owne diocesse or prouince, and that to claime any such title as to be vniuersall Bishop, was new, blasphemous, the ouerthrow of priesthood, not sufferable and a fore-running of Antechrist.* And here thou maist obserue that in all this time, there was not yet any question of superioritie, ouer the superior ciuill magistrate, but ouer the Bishops them selues. But how they came to crow ouer the ciuill magistrate, the storie of the time

^b Constantie
August. Epist.
34.

^c Epist. 36.

How the pope
brought vnder
the ciuill
power by
growing ouer
the ecclesiasti-
call,

following doth declare, wherein I might spend much time of the seed of these things, as the aduancing of the honor of Peter (cunningly pretended to draw on the primacy vpon the pope of Rome his counterfeited successor) & Constantine forged donation; but I shall not need to rip vp euery circumstance. For if neither these nor any other were able to cōpasse this infernal primacy in 600. yeres, we must looke further for it, & to the diuels principal instrument: namely that after this time the emperor made the pope of Rome, high priest ouer al the Bishops of the world: and the pope in tract of time by this very authority of being æcumenical Bishop giuen them by the Emperor, rewarded him with this blessing and kindnes, to make the Emperor to kisse his feet and to wait vpon him as his vassal. The dignity of Bishops at this time was in iij. patriarkes, till after the death of this Gregory, then presently there arose a new cōtention, between Constantinople & Rome, which would be chiefe, & here Boniface the 3. by some sweate & labor obtained of *Phocas* (whose hāds were yet bloody with the slaughter of his *L. Mauritius*) to be this soueraigne & chiefe Bishop of Bishops, & then* came into the popes stile. *We wil and command*, and the next pope Boniface the 4. got of the Emperor the temple called *Pantheon*, & there made a church for the virgin Mary & al Saints, most liuely shewing that now they fell from God to al foule spirits, as the sequele after declared. For these were the beginnings of all maner of corruptions, yet all this while, the honor of the Emperor stood still, the first step to pull of the Emperors crowne after this, was: that Constantinus then Emperour granted to

* Platina in
vita Bonif. 3.

ted to ^a Benedick the second, that whom soeuer the people and clergie chose, should thence forth be pope. After ^b him Stephanus the 2. of rare loue was caried vpon the shoulders of the people, and so the Bishops of Rome began to take that honour vnto them. And ^c Iustinianus a wicked Emperor, to flatter the pope was the first that kissed his feete, namely of pope Constantine the first. Yet were not the popes about the Emperors, all this while. For after this the Empire of Constantinople, being weak and not able to defend the pope, and leauing them to the spoile of the Lombards, they fled for succour vnto France: First to Carolus Martellus and Pipine, and after to Carolus Magnus ^d first Emperor of the west: to whom some said the pope gaue the power of choosing & confirming the pope: but ^e the french Chronicle saith he wan it as he did the imperiall dignitie, by his sword and law of armes. For then the popes had no power or authority in the citie of Rome, but medled only in the affaires of religiō, of ceremonies of the church & things pertaining to the soul. Therefore saith Polydor that the successors of Charles the great did vse to confirme the election of popes. But last of all ^f Pope Nicholas the second brought the election from Emperor, people, and Clergie to the Cardinals onely, and so the pope of Rome became head of the church (as he saith) by consent of all nations. And here indeed he began to treade downe the Empire, For ^h Hildebrand being called Pope Gregory the 7. depriued Henry the 4. of his imperial crowne. Then did the Emperors begin to learn new maners, as to a light from his horse, and to do honor

^a About Anno 685.

^b Anno 755.

^c Anno 710.

^d Anno 801.

^e Barnard. Girard. Tom. 1. lib. 4.

Lois le papes nauoient aucune puiscance in authoritie en le ville de Rome &c. f De inuenter lib. 4. cap 10.

^g Anno 1059.

^h An. 1080.

- i* Anno 1155. to the pope as to the vicar of Christ, as didⁱ Frederick to pope Adrian the 4. and being vnaccustomed to such seruice (as ^a some say) was blamed for holding the stirrop on the wrong side when the pope alighted from his horse. And the consuls of Rome learned to sweare fealtie to the pope as to ^b Alexander the 3. Then could the Pope allowe who should bee Emperor, as ^c Innocent the 3. did Otho, and ^d maketh it as a law, that *the right and authority to examine a person elected to be king and to be promoted to the Empire pertainerth to the pope, who doth annoint him, consecrate and crowne him.* Then could the popes make the people crosse themselues to fight against their liege Lord the Emperour, as if it were against the Turke, vnder promise of eternal life. As ^d Gregorie the 9. against Freodorick the 2. And pope Innocent by decree and his counsell depriued him of his kingdome of Sicile, and so was established the authority of popes to depose Emperors, Kings, and Potentates. But for the better enthronising of the pope in this fresh and new shining primacie, herewithall ^e came vp the red hats and gay palfries and royall maiestie and senate of Cardinals, the colledge of scribes and other officers (which Polydor for their rauening calleth Harpeis) and other annats and yerely scottes, peter pence, bulls, prices of pals, pardons, aduowsons, dispensations, appeales, cases papall, reseruations, comendums, prerogatiues, and I cannot tell how infinite iurisdiction in heauen, in earth, in purgatorie, & hell, they changed, inuented, renewed, put downe and lifted vp whom, what, and when they would. And so the estate of the pope became an imperiall maiestie,
- a* Alber Krant. Saxon. lib. 6. cap. 16.
- b* Anno 1165.
- c* Anno 1200. Decretal. lib. 1. tit. 6. cap. 34.
- d* Anno 1230.
- e* Read Polydor de inuent. lib. 4. cap. 9. & lib. 8. cap. 2. Platina in vita Bonif. 8. & so forward: and Boniface 13. and his successors, & Krant. Saxon lib. 5. & 6. & Æneus Syluus de moribus Germanorum ad Martin Meyr.

maiestie, far aboue all earthly monarkes and principalities, and thrones, and dominions. Now therefore good christian reader thou maist here obserue that the order of this supremacie came vp by degrees through the climbing pride of the cleargie and had many yeeres in growing. First contending for highnes in dignitie among themselues, and namly Constantinople against Rome, and secondly, when the Emperour had granted the title of vniuersall Bishop to the pope of Rome, then he shifted the Emperors by little and little out of all dealing in Ecclesiasticall matters, as namely and principally in the elections of Popes, and from this it grew to soueraigne authoritie ouer all, euen as a bramble, it tooke hold and grewe vp ouer the hyest ceders of Libanon and a fire came out of this bramble and consumed the imperial glorie of the kingdom, and ouergrew the maiesty of the temporall power. Here shalt thou see a verie great change: Gregorie the first proclaimeth the title of vniuersall Bishop, to be blasphemous and not sufferable. Boniface the 3. and all his successors take it vpon them, and make it their principall strength and glorie: ^a Adrian with a Synod of an hundred fiftie and three Bishops gaue vnto Charles the great (as the papists say) the right and power to choose the pope: and graunted him the Apostolicall sea and dignitie of Senatorship, moreouer hee desired that Archbishops and Bishops through euery prouince shoulde receaue of him their inuesting, and vnles the Bishop be inuested of the King: he should be consecrated of no man, and this decree was established with a curse & confiscatiō of goods, ^b Gregory 7. hauing shuffled

^a Anno 801.
Antonius
Archb. of Flo.
re-s, histor.
pars 2. tit. 14.
cap. 2.

^b 18. tit. 16. ca.
1. An. 1070.

away

away the emperor in the election of popes: by a contrarie Synode of an hundred and ten Bishops did accurse all ecclesiastical persons which receiued their inuesting by the hand of any seculer person. ^c Pascal the first being chosen pope without the Emperours consent humbly excused himselfe and craued pardon: And Gregorie the 4. as Platina saith was of so great prudency, and modestie, that he would not occupie the pontificall dignitie although he were chosen of all, vntill he were confirmed by the Emperor which was then Lodouicus king of France. But in ^a while after pope Nicholas the first obtained of an other Emperour, that no seculer Prince or Emperour should thencefoorth be present in the counsell of the Church vnlesse in question of the Christian faith: And ^b in time it came to passe that Pope Paschal the 2. was faine to excuse himselfe from the staine of heresie for graunting by constraint, to the Emperor Henry the 5. his right in this cause. In this verie time god stirred vp the eloquent & learned pen of Bernhard to admonish the Pope how far he was fallen from God, amongst many other things with these wordes, (where speaking of wealth, riches, and goods hee sayth to the ^c Pope) *usus tamen horum bonus &c. yet the vse of those things is good, the abuse euill: the care worse, and the gaine more dishonest, be it that thou maist challenge these things by any other way or reason whatsoeuer; but not by the apostolicall right. For hee could not giue vnto thee that which hee had not; that which hee had, that he gaue, euen the care as I said ouer the Churches. What did hee giue Lordship? heare him selfe speake; not being Lords, (hee saith)*

^c Platina in vita
^a 2 Pascalis
& c. An. 820.

^a Anno 865.

^b Anno 1115.
Alber. Krant.
Saxon. lib. 5.
cap. 37. 38.

^c Ad engeniū
pontif. maxi-
mi de confide-
ratione.
About Anno
1149.

saith) in God heritage, but being made an ensample to the flocke: and least thou shouldst thinke it spoken onely for humilitie, and not also for truth; there is the voice of the Lord in the gospel. The kings of the nations do raigne over them, and they which haue rule ouer them are called gracious Lordes, and hee doth inferre, but you shall not be so. It is plaine, that the Apostles are forbidden Lordship. Go thou then & dare thou to vsurpe to thy selfe either a Lordly Apostleship or an Apostolicall lordship. Thou art plainly forbidden both, if thou wouldest haue both alike, thou shalt loose both: otherwise thinke not thy selfe exempted from the number of them of whom God complaineth: They haue raigned & not by me, they were princes and I knew them not. Now if it please thee to raigne without God: thou hast glorie, but not with God. And the addition vpon^a Lyra not a few yeares after affirmeth, that it is manifest, that in the primatiue Church from the time of the Apostles vnto the time of Syluester the Pope, when the faithfull had no worldly power: then did the Church flourish most of all in spirituall thinges. And a little after: But when in proceffe of time the faithfull obtained great secular power, these vertues, (meaning faith hope, and charitie) and if by the mercie of God they did not wholly decay, yet are they not commonly found to haue the same power as they had in the primatiue. But behold a maruellous chaunge^b Æneas Syluius affirming: Power, riches, and strength to bee farre better in the Apostolical sea then in any other secular throne whatsoever. And he calleth the Pope of Rome as Emperour of the Christian armie, and a wise king, & saith, That the Senate of the Cardinals doe beare the roome of the world. And again he saith: Christ appeared poore &

^a Vpon Reue-
lat. cap. 13.

^b De moribus
Germaniæ.

Poperie new learning, raising the foundation in 5. points.
 humble, nor that wee should bee poore did heit, but that
 by that meanes hee might redeeme vs &c. And a little
 after, Now the prelates of Rome ought to be rich men &
 potentates. after the same maner for our saluation: ther-
 fore hee is bolde to set foorth the earthly maiestie of the
 Pope, aboue the glorie of all princes saying: And if
 thou didst see the Bishop of Rome to celebrate or to herre
 the diuine seruice, thou wouldest truely confesse, that
 there is no state, nor glorie and maiestie, but onely the
 Bishop of Rome, when thou seest the Pope sitting on
 high in his throne; the Cardinales sitting at the right
 hand, the great Prelates, Bishoppes and Abbots, and
 protonotaries standing at the left hand, and the Orators
 of kings haue their place, & the great states theirs. There
 the Iudges and heere the Clearkes of the chamber: there
 the deputies of the states, and heere the Subdeacons and
 Accoluthes, and the other multitude doe sitte on the
 ground. Truely thou wouldest say the court of Rome to
 bee like an heauenly Hierarchie, where all thinges are
 honourable, and all thinges set in order, by a prescribed
 and setled manner. Loe heere thou seest a glorious
 throne, but not of God. For which Steuen the fift
 prouideth a square stone whereon it might bee set,
 when he ordained, ^a That the lawes and decrees of the
 Church of Rome, should be for euer and without dispute
 to bee obserued. ^b Clement the fift prouideth a stay
 for this throne, in that hee decreeth that, they which
 were dissigned in Germanie to bee Casars, although they
 had the name of the King of the Romanes, yet shoulde
 they receiue of the Pope, the right and name of the Em-
 pire. And ^c Benedict the twelfth prepareth both mat-
 ter and money: for on the one side, he challengeth
 the

Anno 890.
 a Gratian. de-
 cret. distinct.
 19. cap. enu-
 uero.

b Anno 1300.
 Reade Iohn
 Baleus de act.
 Rom. Pontif.

c Anno 1338.
 Plarina & Ba-
 lzus,

the Emperiall power, in the vacancie of the Emperour till a new bee chosen, and on the other side vsurpeth to himselfe and his successours the bestowing of Bishopricks prelacies and benefices.

6. But see there ouergrowings: for heere they stay not. *For they make the ^d Church of Rome mother and head of all Churches, and confirmer of all religions: and vnder this power ^e Allow mens wiues to bee common.* And are not ashamed of this blasphemie: as by decree to say, ^f *Though the Pope draw with him innumerable soules into hell, no mortall man may presume to reprove him, who is iudge of all men, and to be iudged of no man.* ^g *So much difference as there is betweene the Sunne and the Moone, so much is there betweene the King and the pope* ^h *the pope dispenseth against the lawe of nature and against the Apostle* ⁱ *the Pope can not bee loosed at all nor bound by the seculer power, seeing he is called God, and it is manifest that God cannot bee iudged of men.* And they ^k *arrogate that no counsell should set a law vnto the Romish Church, seeing (as they say) all counsels are both made and receiue strength after the authoritie of the Romish church, and in their statutes the authoritie of the Bishop of Rome is particularly excepted.* Where the wise Christian reader may see a maruellous ouerspreading growth, euen the image of Antechrist, made equall with God and set farre aboue all power amongst men, aduauncing it selfe aboue all that is called God. The noysomnesse of which ouer ranck and shadowing braunches keeping the earth bare, and the Sunne from shining, the papistes themselues found to bee most grieuous

^d Grat. distinct. 12 cap. non decet & cap. preceptis.

^e Pars 2. causa 12. Quest. 1.

Cap. dilexisti.

^f Distinct. 40.

cap. Si papa.

^g Decret.

Greg. lib. 1. tit. 33. cap. 6.

^h Gratian distinct. 34. cap. lector. in gl.

distinct. 82.

cap. presbit.

in gl. caus. 15.

quest. 6. cap.

authoritatem

in gl.

ⁱ Distinct. 96.

cap. satis euidenter.

^k Decretal.

Greg. lib. 1. de

de elect. tit. 6.

cap. 4.

and intollerable, and therefore they are faine to lop
& top it, and to pare away many vntimely boughes
and shadding boughes. For (that I speake no-
thing of the imperiall, English or Frence lawes) if
 a Ann. 1413. you reade the counsels of ^a Constance, and of ^b Ba-
 b Anno. 1431. fill, thou shalt find many proynings and cuttings of
this monstrous bryer: First three Popes at once as
vnprofitable heades chopped of and cast by. The
papall dignitie made to stoope vnder the generall
counsell, translations, procurations, exemptions, v-
nions, fruit gathering, simony, dispensations, tenthes,
and other burdens of the Church, excommunicati-
ons, interdictions, appeales, annuattes, possessions,
referuations, and collaions of benefices, with the
number and qualitie of Cardinales, partly lopped,
partly proined, & partly set in order & limited, as the
wisdomme of that erring generation, being by much
vexation and miserie compelled, did thinke, for their
owne peace and worldly safetie, to be most conue-
nient. But all this did but little hinder his monstrous
 c Anno 1455. ouerspreading, for by and by ^c Calixtus the 3. ma-
keth a law, that no man appeale from the Pope to
 d Anno 1470. the general counsell. And ^d Paulus the second sprow-
teth out this new sprig of blasphemie, *that in the chest
of his breast all right and law did rest, to ordaine and a-
bolish decrees as helisted.* And Pope Iulius the second,
 e About Ann. 1512. and Leo the 10. in a counsell held at Lateranum, vn-
do al again, and set this brier to his climbing. And that
we may plainly see that this is the verie apostasie of
which the scripture speaketh: ^f This Iulius being a
 f Reade Baleus great warriour and going out of the citie with his ar-
 de act. pontif. mie cast the keye of Peter into the riuer Tiber, with
these

these words. *Because the keye of Saint Peter is no more of worth, let the sword of Paul preuaile.* And this Leo the tenth being put in mind of the gospell of Christ by a certaine Cardinall called Bembus, answered according to his place, and said: *How much that fable of Christ hath profited vs and our fellowship, it is sufficiently knowen to all ages.* What Iew, what Turke, what Heathen, what Atheist could euer haue beene more blasphemous? But here God ariseth to maintaine his owne cause, and by Luther, Melancthon, and many others, hee bloweth and blasteth, consumeth and beateth downe the beautie and blossomes of this presuming bramble, with the powerfull and pearcing breath of his own mouth, which is his gospell contained in the holy scriptures of the old and new testament. Wherein wee may see the deuine prouidence of our most wise and gracious God, taking the matter into his owne hand in a fitte and necessarie time: for now when they began like the tower of Babilon to reach vp vnto heauen, then did he confound them, & make their madnes openly seene to all the worlde, whereof Erasmus giueth a verie good aduertisement, who liuing himself in the same time affirmeth saying: *Now the common sort of Bishops heareth nothing of their learned flatterers, but lordships, dominions, swordes, keyes, powers, and hereof the statelinesse of some is more then of a king, and their crueltie more then tyranicall. Now wee flatter the bishop of Rome with great volumes, giuing vnto him a power equal to Christ, whereby it commeth to passe, that the Christian world one day will scarce abide the rule and ruffling, and scarce suffice the couetousnesse of him and his Cardinals.*

g Annotat. E-
rasm. vpon
I. Pet. 5.

2 Vpon 1.
Tim. 1.

And this Erasmus (although the papistes hold him as their owne) ^a complaineth not a little of the ouerspreading of this newe learning. For hee sheweth that they spent their whole time, in friuolous and vnnecessarie which were more pertaining to learning to bee vnknownen then knownen: For the Diuines of those times made great adooe about both friuolous and wicked questions. *Friuolous, as whether the grace wherewith God doth loue and draw vs, and wherewith wee loue him againe, be the same grace. And how it can be, that the fier wherewithall the soules of the wicked shalbe tormented seeing it is materiall, can worke vpon a thing without bodie. And wicked questions touching God, and touching the Pope: touching God, whether God can command euerie euill thing, euen the hatred of himselfe, and forbid euerie good thing, euen the loue and worshippe of himselfe. Whether hee can in acte bring foorth an infinite thing according to euerie dimension. Whether hee could from euerlasting make this worlde better then hee hath made it. Whether hee could bring foorth a man, who by no meanes could sinne. Whether God in any thing from himselfe distinct, be one. Whether this proposition be possible, God the father hateth God the sonne; Whether the soule of Christ might bee deceaued: and many such like &c.* Now of the power of the bishop of Rome, men dispute (hee saith) in a maner more busily then of the power of God. While they doe enquire of his double power, and whether he bee the vniuersall head of the whole Church, and whether he be aboute the generall counsell, and whether he may abrogate that which is decreed in the Apostles writings. Whether he may ordaine any thinge contrarie to the doctrine

trine of the gossell: whether he may make a new Article in the creede. Whether he haue greater power then Peter or equall. Whether he may command the Angels; whether he may take away purgatorie (as they call it) altogether. Whether he be a simple man or as God, or participate both natures with Christ. Whether hee bee more mercifull then Christ was, seeing that hee is not read to haue called any man out of the paines of purgatorie. Sixe hundred things (saith Erasmus) of that sort are disputed in great published volumes, and that by great diuines, especially famous men for profession of religion, with these things are the schooles of diuines earnestly occupied. Mark heere good reader, and consider what an vgly and fearefull monster this would haue beene, if God had not come downe and cut him off with this two edged sword of his holy worde. For beside all these before, how many other new things came forth in the same generation? First because Iohn Huffle was put to death by the counsel of Constance against and contrarie to the Emperours letters patentes of safe conduit: there came foorth this new head of blasphemy: *Fides non seruanda hereticis, promise is not to be kept with an hereticke*. And no maruell, for ^b Pope Alexander the sixt, hauing by three ^b Platina. Cardinals in Latine, French, & Italian, giuen full remission of sinnes to all the army of the French vnder Charles the 8. comming into Italie for the recouerie of Naples: against their returne did away-lay them to haue cut them off with Maximilian K. of the Romans, Ferdinand K. of Aragon, & Lodouich Sforce duke of Millan. Secondly, P. Pius the 2. made a new order of Scribes Abreuiators. Paul the 2. made a law that

that none should weare scarlet bonets but the Cardinals; and gaue euerie Cardinall a peece of scarlet to couer their Mules. And he wold haue made their hattes of redde filke, but that some sage Cardinals shewed him, that the encrease of the pompe of the Church destroyed the Christian faith. Sixtus the 4. ordained and increased many feastes. The conception of the virgin Mary, and the presentation, the feast of Anna the mother of Marie, the feast of S. Ioseph, and of S. Francis. ^a Nicholas Egmondanus, master of Louen and a Carmelite did teach and write, that the Pope was Lord of all thinges, in heauen, in earth and vnder the earth. And Paul the third Pope of that name, being an old man found out a new kind of religion, to the encrease of Gods worship he consecrated a little bowle of wood with his Popall blessing, to gratifie a noble matron, that she might carrie it, hanged it on her necke against diuers griefs. The late counsell of Trent hath hatched many new thinges. First that the ^bvulgar translation in publike readings, disputations, preachings, and expositions to bee authenticall, whereof ^carisseth great disputation against the Greeke and Hebrew text, contrarie to the ancient decree which ^dGratian auowcheth: *That the truth of the old Testament should be examined by the Hebrew, and of the new, by the Greeke.* And ^ewith an heauie and pittifull curse they establisth these schoole trickes: 1. *That the Sacraments of the new Testament conferre grace.* 2. *By Baptisme, Confirmation, and orders a Charecter is imprinted in the soule.* 3. *The intention of the priest is required to the making of the Sacrament.* 4. *Johns Baptisme hath lesse vertue then that which*

^a Baleus in vita Clementis octau.

^b Sess. 4. decret. 2.

^c Preface of Test. Rhem.

^d Distinct. 9. cap. vt veteru.

^e Sess. 7.

which Christ commanded his Apostles and such like: out of this forge commeth the newe forging of the ^e masse booke, set foorth by Pius the 5. and a ^f newe Callender which was done by pope Gregorie the 13. wherein the times of the yere, and of the feastes, and the course of the Sunne is set in his right order that we may know nothing in heauen and in earth to be safe from the presumption and proud arrogancie of this triple crowned beast, and this holie prelate hath made a ^g new Martyrologe or Legend according to this new Callender. And for the better guarding and keeping of their high tower of confusion, they haue a set watch called *Index expurgatorius* to charme all writers both newe and olde, and to fray them that they list not vp their voice so much as one woord against their superstitious follie, and ^a here withal sprang vp a new religion of armed souldiers to fight their battails, breeding secretly about Anno 1536. but shewe themselues openly in their colledge at Rome Anno 1553. and since in diuerse places, and they goe into all nations to stirre vp the kings of the earth, the princes and people to make warre against the Saints our Englishe soile hath been assayled by this newe broode vnder the name of Iesuits and Seminarie priests. But as the groweth of this monster is strange and fearefull, and that in it newe religions haue risen vp sodainly like padstooles) as ^b Polydor virgill saith) so from 600.yeres after Christ vntill our time, it could not come to his full groweth, yea although the Trident Councell, seemeth to licke him and shape him as the beare doth his whealps to some handsome forme of perfection. For there are many things which are not yet come

e Printed at
Paris Anno
1577.
f Printed at
Paris An. 1583

g Printed at
Antwerpe
An. 1589.

a Read Martin
Remnicus ex
amen concili.
Triden. parti
1. pag. 1. and
his booke cal-
led doctrinæ
Iesuitarum
pag. 1. &c Ba-
leus in vita
Paul. 4.

b De inuentor.
rerū lib. 7. ca. 3.

to their birth and many which stay at the verie birth and are not yet deliuered. As namely : first those 14. controuerfies of those two woorthie doctōrs of their popish Apostasie, that is to say: the angelicall doctōr Thomas of Aquine and the subtil doctōr Scotus the Duns. For one saith: *God is vnto vs an end super natural*, and the other saith: *God is vnto vs an end Natural*. The one saith that *Blessednes is meereley an effect, super natural, and cannot naturally be had*. The other saith, that *Blessednes may be had naturally, and that it is natural*, and such like. Which ^a a verie worshipful Cardinall laboureth to reconcile, vntil the churches determination and minde may be knowen. And this verie Cardinall addeth a very great encrease of this newe spawne, called *directorium theologicum*, which hath many wortheie conceits of Logick and Philosophie, which perhaps one day may take life & being by their magisteriall power. There are in these scholes deuines infinite and verie deepe questions, which their mother church hath not yet by determination brought forth and acknowledged as her children : as namely such as this is, ^b whether Christ being verie man, in the *Ost* or sacrament in one place, can see him selfe when he is made, being the verie same Christ and man, in many other places, and whether that so many thousands made at one instant in many places might not be an armie of men to meete and fight a battaile in one field &c. Don Iohn a Bononia professor of diuinitie in his ^c booke of predestination and reprobation, dedicated to Charles the Emperour and king of Spaine, telleth vs that the church hath not set downe what is to be beleecued or receiued of all Christians, touching that doctrine,

For

^a F. Constanti
us Saruanus
cōciliatio &c.
printed at
Rome 1589.

^b Petri Tartar
eti reportata
quest. 2. di
stinct. 10. & de
inceps.

^c Printed at
Louan Anno
1554.

For there are many things which are not yet come which he thinketh it ought : (being a point where- with our consciences are continually troubled, more then with other things) yet he doubteth not, but the masters of the church , (when their determination shal be hatched) will embrace his opinion or some such like. But I cannot a little merueile , that when in the same counsell of Trent , this mother Church brought forth so many goodly impes , that it flowed the trauaile of so iolie a babe , as a verie Zealous ^a Franciscan did bring to the verie birth before them all, when in his preaching amongst them and bitterly enueying against Luther , he did openly say to be S. Pauls meaning vpon the second to the Romans. Namely: *that they who haue had no knowledge of Christ, and otherwise haue liued honestly haue obtained saluation* . Heere commeth *Durandi* with his *rationale diuinorum* , *Guidonius* with his *Manipulus curatorum* , *Guiliermus parisiensis de septem sacramentis* , and infinite others both schoolemen, doctors and friers, (whose new learning I must needs confesse I haue not, neither haue I knowne the deepnes of Satan) and these haue offered a merueilous great and goodly acceffe and increase to his tale spreading mother of popish blasphemie , but they hange in the birth, neither borne nor buried, waiting the good hower, when the churches determination (without whose midwifeship they cannot be autenticall children) shal acknowledge them & make them of their holie generation. *Alfonfus de Castro*, a learned mino-
ritie, doth open vnto vs the reason of this matter namely: ^b *that we know many things now, which of the*

Quo plus quā
reliquis con-
scientiæ no-
stræ perpetuo
exagitantur.

^a Io. Sleidan
Com. lib. 23.

^b Aduersus
hæreses lib. 1.
cap. 2.

Cap. 8.

first fathers were either doubted or altogether unknown: by the change of things doth spring the change and varying of decrees: that the same which in times past was lawfull is now unlawfull, but these innuuations of decrees commeth not of the newnesse of the things, but of the new knowledge of those things, which being found, the church taught by the spirit of God doth define, which definition being geuen, it is not lawfull to doubt of that, where of it was before lawfull to doubt: and hee sheweth an example saying in^a an other place: Some men say that the deuine persons are set in a personall beeing (as they speake) respectiue: others affirme that they are set absolutelie, others againe say that they are not set by any waie, but to be them selues persons to them selues. Now saith hee: who seeth not, some one of these to erre, when yet euerie one of them sticketh to his owne opinion without punishment or note of heresie, and a little after: yet if the Church taught by the holie goſt shall define of that thing, without all doubt, the Church by her definition woulde not bring to passe that the persons shoulde bee so or so set: but would teach vs, that which although from euerlasting it were true, yet did not wee knowe it; After which definition of the Church, it shall not bee lawfull to affirme which before was lawfull: To whom accorde the wise Rhemist^b saying: It is to bee noted that the Bishops so gathered in counsel represent the whole church, haue the authoritie of the whole church, & the spirit of God to protect the from error as the whole church, and these make it a Maxime or ruled case: that all good christians rest upon the determination of a general Council. Now gentle reader, if we may beleue these great learned clarks, it must needs follow

^b Test Rhem.
Annota, vpon
Act, 15.

follow that *Lombardus* the father and all his children the schoolemen, and all other learned mens propositions, questions, and disputations, are no further autenticall poperie, then as the Church of Rome hath all readie determined : and wee vnlesse they tell vs what is the Churches determination cannot tell what to beleue, to bee of their religion. And this determination is harde to bee founde out, and verie doubtfull, whom to beleue, that shall declare vs the same. For it is not yet fully agreed amongst them, weather the pope or the Councell bee the hyest, that we might certainly know where this determination resteth. The counsels of Constance and Basill take authoritie aboue the papall dignitie, whereby we might thinke with the Rhemistes and diuers others, that the determination is of the counsels. *Pope Pius* the second, although he haue taken much paines for the honor and authoritie of the Councell of Basill, yet hath hee sett foorth a Bull, with the greatest curse, forbidde and barre all appeales from the Pope to the generall Councels: and the Rhemistes do helpe him ^a where they make the Councell to bee of no authoritie, which ^a Vpon Act. 15. ver. 7. is not confirmed by the pope, and they ^b say that ^b Vpon Luke 22. ver. 31. the Pope cannot erre iudiciallie, although *Alphonfus* saie hee may erre in matters of faith, and *Platina* sheweth that those Bastarde Popes who came after *Formosus*, and altered by a newe and euill custome the decrees of one another, did this by counsell iudicially: If a man marke well this contradiction, hee will hardely knowe where to finde

P p 3

their

Platina in vi-
ta Eugenij
Alber. Krant.
Saxon. lib. cap.
20. 21, &c.

their churches determination. Againe the counsell of Basil, would not be put downe by Pope Eugenius, but constrained him for feare to confirme their authoritie; and after for his contumacie deposed him, and verie orderly as *Enens Syluius* saith chose Fælix in his roome, but this Eugenius would not obey them, and so the scisme of two popes continued til Nicholas the fift: so that here was no obedience of the pope to the counsell, nor of the counsell to the Pope, what shall we thinke of their determination, where trow you. it may be found: may we not doo as the Germaine newters did: who neither followed the Pope nor the counsell, but appealed as they thought to an higher and more certain determination. And whereas the Rhemist and Alfonsus with others affirme, that the holie ghost teaching the counsell (which is in steed of the whole church) their definition is the determination of the church, to which men ought to stand, we are yet more in doubt, vpon other further waightie reasons and considerations. First because this is spoken but by priuate men; And the^b Archbishop of Florence is not a feard to tearme the counsell of Basill a conuenticle and a synagogue of Sathan: Thirdly the last counsell of Trident cannot be found to be a^c free general counsell, because diuers men for speaking freely were thrust out, and^d the holie ghost that guided all their definitions, was brought in a portmanteau from Rome, namely that as they had instructions from Rome, so were their decrees framed and ordained. Beside this, all these latter counsels, haue not beene made with vniuersall consent, but the church hath been deuided into two parts

^b Hist. pars 3.
tit. 22, cap.
10. §. 4.

^c Baleus in vi-
ta Marcelli 2.

^d Ioh. Sleidan
Com. lib. 22.

parts East and West, vntill the time of this counsell of Basill, and then it was sewed together with rotten threed, and presently rent in peeces againe as it were in a moment, and there was one counsell at Basill, and an other set against it at Florence. Now I say seeing these counsels of Constance, Basill & Trident, (in which the most part and chiefe of Popery hath been in the most generall maner determined & published for the acts and determination of the church) were but a verie smale part of the vniuersall church: Namely of the Westerne parts, I know not howe they can assure vs, that in them we haue the churches determination; except they could proue these counsels ecumenical and vniuersall of all Christian churches: as was the first general counsell of Nice vnder Constantine the great. Againe the counsels for sixe hundred yeeres after Christ, did not decree as they haue done since: and the faith of the church was not the determination of the Church, but the sentence of holie scriptures: and many points of faith haue been since determined, not by, but without holie Scriptures; what should wee esteeme, the auncient primatiue Churches to haue erred in faith? or that they knew not, or held not the true faith, because that in verie many articles they lacked the ecclesiastical determination. Lastly seeing that euerie day they bring foorth new deuises and sanctions, and the latter many times contrarie to the former, who can tell when he is in the truth or out of the truth, or when the Church hath made her true and right determination? Hee that readeth ouer Gracian and the Tomes of the counsels, with the histories of the liues
of the

3 Reuel. 19. 20.

of the Popes, or doo but well marke and consider that little which I haue penned out of them in this Chapter, shall easilie perceiue, that they are euer learning, but neuer come to the knowledge of the truth, they dote about questions which are endles and strife of woords, there is no certaintie in their religion, little trueth and vncessant innouation. Therefore I may conclude, that as this monster is of a later generation, and a new continuall conception: so no mortall man can tell, when hee will come to his full birth, and bee a perfect bodie, or when he will haue his certaine determination, right shape and proportion, and finall growth and compleate stature. I will leaue him therefore to the high Iudge and Lord of all flesh, vntill that great and fearefull day, ^a *When the beast shall bee taken and with him the false prophet, and they both cast aline into the lake of fire which burneth with brimstone. Come Lord Iesus come quickly.*

CHAP. V.

Heere is shewed that all men ought to flie poperie. First, because of the exceeding daunger it bringeth to themselves, to their seede and countrie. Secondlie, It is of all heresies and Apostasies the most pernicious. Thirdlie, It is not tollerable, or to bee wincked at, in any Christian common wealth. Fourthly, We of England haue great cause to praise God, that we haue nothing to do with it.



O sooner had my penne concluded the former Chapter, but that me thought I hearde the great comaunder of all the worlde, calling vnto all Christians, concerning the Romish religion and saying ^a *Depart, a* Esai. 52. 11. *depart, go out from thence and touch no vncleane thing.* For seeing that poperie is so directly and manifold, differing from the true ancient and catholike religion, so agreeing with all filthie heresies, and lately sprung vp out of the vncleane brood of humane inuention and diabolicall suggestion, bearing downe all puritie of faith and true holy worship of God, & that hereby the Romish Church is certainly found to approue it selfe to bee that great Babilon, which is become the habitations of deuils, and the hold of foule spirits, and a cage of euerie vncleane and hatefull bird: I can no otherwise vnderstand the duetie of all Christians, but that they bee obedient to that heauenly voice, which els where calleth vs out of that prophane sinagogue of Rome, saying: *Go out of her my people, that ye bee not partakers in her sinnes, that ye receiue not of her plagues.* It behoueth therefore euerie soule to consider wisely of this thing, because of the daunger that may happen to himselfe, to his seed, and to his countrie. For as it was no pleasant thing to Noe, to liue among those proud and cruell people of the first worlde, whose destruction hee knew to be most certainly approaching: and as Lot dwelling at the gate of Sodom, vexed his righteous soule in hearing and seeing their vnlawfull deeds, & his verie life was hazarded in the destruction of the wicked, if God had not beene singularly mercifull

^b Reuelat.
18. 4.

vnto him : So all men that feare God, cannot but know, that such wicked and filthie heresie, as poperie is, must needes bee as a canker that fretteth euen vnto destruction of the soule. For it not onely draweth vs vnto many noysome and hereticall prauities, but also to most abhominable idolatrie, and the verie ouerthrow of the couenaunt of grace and true faith; by which we stand in the fauour of God and haue the hope of eternall life by Iesus Christ. They which speake most fauourable for papists, & seeme willing to haue them in some sort of the visible Christian Church : doe endeouour the same by making their apostasie to bee no greater then the apostasie of the ten tribes of Israel, after their falling away from the house of Dauid, vnder the hand of Hieroboam. At which time they left the temple at Hierusalem, and the pure worship & word of God, and made them calues in Dan and Bethel, and worshipped God as it pleased the kinges of Israel. But if men would consider the ^a storie of that good king Iehoshaphat, when hee ioyned affinitie with Ahab, they might easily see this thing, how neere hee was to leese his life for such fellowship : what losse hee had of shippes, and how God rebuked him saying : *Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vppon thee.* Loe heere the Israelites are counted wicked & the haters of God; and such as for whose fellowship, Gods wrath commeth vppon his children. Therefore seeing the papistes are (much more) worse, it must needes bee verie daungerous to haue any fellowshippe with them. And if the soule

2 1. King. 2.
2. Cron. 18.
& 19.

soule bee farre, more precious then the bodie, then is the hazarde the greater. And doubtlesse no man is able to expresse the greatnesse of the mischiefe which that wicked broode may bring vpon a man, for so much as they transgresse the worde of God, and follow not the doctrine of Christ, and haue chosen their owne waies, and their soule delighteth in their owne abominations: For it is written: ^b *Who soeuer transgresseth and abideth not in the doctrine of Christ hath not God.* ^{b 2. Iohn. vers. 9.} And againe: ^c *As the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their roote shall bee rottenesse, and the budde shall rise up like dust, because they haue cast off the law of the Lord of hostes, and contemned the worde of the holy one of Israel.* ^{c Esai. 5. 24.} If then it be a perillous thing and a miserie to bee without God, and to bee as a rotten roote and a budde turned into dust, to be deuoured like stubble of the flaming fire: and that this commeth by forsaking the word of God: then woe and twise woe vnto all them, that seperate not themselves, from poperie and papistes, whose foundation is the forsaking of Gods worde, to follow the magisteriall power of men, and humane traditions and inuentions. Again, what soule is there that hath learned Christ, who doth not see, what a mischiefe and inconuenience this bringeth on his posteritie. And if you forget it, or consider it not, remember ^d Salomon the wise, who was called Iedidiah, that is beloued of the Lord. ^{d 1. King. 11. & cap. 12. & cap. 14.} Behold what a breach his idolatrie made in his kingdom & glorie: which befell in his son Rehoboams daies, & continued in his posterity for euer: he lost the

ten tribes of Israel, and his golde was turned into
 a 2. King. 8. 18. *brasse. ^a And of Iehoram the sonne of Iehoshaphat it is said, that he walked in the waies of the kings of Israel as did the house of Ahab, for the daughter of Ahab was his wife, & he did euil in the sight of the Lord. ^b*
 b Cap. 9. & 10. *And whē God stirred vp Ichu to root out the house of Ahab. For his abhominable idolatrie and blud-die crueltie : by this affinitie which came through Ichoshaphates folly, Ahaziah king of Iudah, sonne of Iehoram the sonne of Iehoshaphat being found in the company was slaine with Iehoram king of Israel wicked Ahabs sonne, and fortie and two of Ahazias brethren comming to visite the sonnes of the wicked. Therefore all wisemen considering these and such like iudgements, vpon the houses of Gods children for their fellowship with the wicked, will know very well, that it behooueth them to take heed as of a poisoned serpent, and to bee warie of these Scorpion-like popish Locustes : whose sting being in their tailes, do bring such great wrath of God vpon all that are infected with their heresie : For they know who hath said: ^c *Haue no fellowship with the vn-*
 c Eph. 5. 11. *fruitful works of darknes, but euen reprove them rather: ^d*
 d 2. Ioh. ver. 10 *If there come any vnto you & bring not this doctrine, receiue him not to house, neither bid him God speed. ^e Take*
 e Heb. 12. 15 *heede that no man fall away from the grace of God: let no roote of bitternesse spring up and trouble you, lest thereby many be defiled. Now as for a mans countrie consider*
 f Iudg. 17. & 18 *onely the storie ^f of Micah. Into whose house by his mothers superstition, when images had entred : it was an occasion & meanes of the corrupting of the whole tribe of Dan with idolatrie. And that of ^g*
 Gideon*

Gideon. & Who of the earings and iewels that were giuen him of the spoiles of Midian, making a Ephod ^{g Cap. 8. 24.} 25. 26. (a small thing in comparison of popish imagerie) and putting it in Ophrah his city, brought a maruelous inconuenience and corruption to the whole land, and to his owne house, as may appeare by this that it is said: *All Israel went a whooring after it, which* ^{Verse 27.} *was the destruction of Gideon and his house.*

2 But if you marke it well this is not all. For of all heresies & apostasies, which haue happened from the beginning of the world, this poperie is the most pernicious. For all other haue contented themselues to leade the people from God to idolatrie, and by continuance of sinne haue drawne the fierce wrath of God, vpon countries & nations, and in fine great desolations and ouerthrowes. But poperie as it is equall at the least in all these euils, with all other wickednesse and abominations whatsoeuer: so it hath a certaine excellencie in doing euill, aboue all other infections. Namely, that it ouerturneth the verie course of nature. For wee reade in all stories of Assyrians, Chaldeans, Meades, and Persians, Grecians, & Romanes, that their superstitions did make them straungers from God indeed, & worthely deserued they & suffered they his heauie iudgements: yet the ciuill magistrate was honorable among them, and the beautie of the common weales, was the freedom to punish wickednesse, as murder and vncleannesse: & the people might liue in some reasonable libertie, vnder the pure and honest obedience of their Lords kings or Emperours. But the Church of Rome taketh away all authoritie and power from the ciuill

estate & translateth it to the ecclesiasticall, vpon euerie trifle dischargeth the people of their obedience to the ciuill sword, and keepeth them in most strait flauerie to themselues, openeth the way to all wickednesse, murders, and vncleannesse, and vtterly weakeneth the estate of all princes, coningly making them vassals and slaues to all folly & dishonour. All this the Christian reader may see (before I proceed) if he call to mind the latter part of the last Chapter. How be it I will helpe him a little, that he may the more plainly discern what I say and the true effect thereof. Three things I obserue in a flourishing common wealth : 1. The good vertuous and commendable liuing of the people. 2. The wealth and peace of the countrie. 3. The honour and safetie of the prince and ciuill state. Where these three are taken away, there the common wealth must needs be turned vpside downe : and this doth the verie nature of poperie bring to passe, as it were the verie bane of the ciuill state and common wealth. First looke wee vpon their single life of their priestes, Munkes, Friers, and Nunnes, and see what this doth bring to passe. These doe naturally diminish the number of people, when so many men and women are kept from mariage, and these being priuiledged persons are exempted from ciuil seruice: so that it weakneth the strength of the realme: as Solomon saith : *In the multitude of the people is the honour of the king, and for the want of people commeth the destruction of the prince.* Secondly, these haue brought forth most horrible vncleannesse, not to bee named amongst Christians, and infinite murders of poore

Single life the
cause of many
euils.

a Proverb. 14.
28.

poore innocents, such as I am ashamed to explaine as it deserueth: onely I will shew the reader as it were through a lattise, some part of this euill and chiefly what the papistes themselues say: namely that the inconuenience of this single life was such, that when the priestes by Gregory the seuenth were forbidden mariage, there neuer was a greater scisme in the Church in the time of any heresie, few men keeping themselues chaste, some feyning continencie for gaine and boasting, and many encreasing their incontinenzie with periurie and diuers sortes of adulterie. ^c It is recorded that Gregorie the first, did among the first commaunde single life vnto priests: but after finding that they did commit filthinesse secretly, & that thereof many children conceiued were muredred, he did abrogate that commādement and said, it was better to marry then to giue cause of slaughter. For when on a time, hee sent to fish in a ponde, there were found in the same fixe thousand heades of drowned children, which hee seeing to come of this constrained single life, mourning and fighting from the depth of his heart, did forthwith reuoke his decree. Hee that readeth the liues of popes, if it were onely in popish writers or could trauell and learne the guise of Rome, or could but vnderstand what the commishioners of King Henry the eight of noble memorie, found and saw in putting downe of Abbies, hee would easily in this point beleue the papist ^d Krantius, where hee saith: *That in the cittie of Rome Continencie is more rare then a white Swanne among seculer men.* And this

^b Antoninus
histor. pars. 3.
tit. 16. pap. 1.
§ 21.

^c Balzus de
Aet. Rom.
Pont. de Greg.
Christianis.

^d Metropol.
lib. 9. cap. 34.

^a Campegius
reade Ioh.
Sleid. coment.
lib. 4.

Shrift foster fa-
ther of filthi-
nesse.

^b Histor. tri-
part. lib. 9.
cap. 35.

^c Discouerie
of the holy in-
quisition of
Spaine printed
at Londō 1569

this soare is growne grieuous, that euerie where it is complained of. So that their ^a verie champions and defenders are forced to confesse, that the popish bishops doe not onely wincke at the beastly filthinesse of their priestes : but also take money to suffer such wickednesse: yea they are not ashamed to face it out, with this whoorish boldnesse as to say : *It is a much more grieuous sinne for a priest to haue a wife, then to keepe many whoores at home.* This sinne of vncleanesse shall you also finde to bee nourished by shrift. For beside many other things, we ^b reade that Nectarius Bishop of Constantinople, finding by experience, how apt this confessing to a priest, was to breed and nourish whoordome, tooke it vtterly away in those Greeke Churches. But in the Latine churches remaining still, one example may suffice to shew what a rich and fatte dunging vnto a single life this shrift hath beene and is, to bring forth such vnclean and beastly fruit. We ^c reade of the Spanish inquisition, that on a time it pleased the Lords inquisitors of the holy house, to cause proclamation to bee solempnly pronounced in the prouince of Siuill, that whosoeuer knew of their certaine knowledge or by report, that any Monks or other religious or spirituall persons had abused their holy sacrament of confession to any such abominable vse, or that any ghostly father had dealt in any such sort with their shrift children, they shall signifie it to the house of inquisition. But this proued to be so great and plentifull an haruest to that holy house : (for so many, so sundrie women of all sortes, yea of the grauer matrons,

trons, were touched in conscience to enforme the holie fathers as obedient children) that they were faine for verie shame to leaue it of as they began, and secreatly to hang vp these holie men which heard confession, by their purses, whom they durst not for the multitude call into open question for their adulterous and filthie liuing. But this shrieft, if you marke it is not onely naturally fit to foster this kinde of filthinesse, but also all treasons and sedition and all licence to euerie kinde of wickednes noisome to the common wealth. For howe thinke you was the Pope able to wrestle with the Emperours and Kings of the worlde, if hee had not all the ghostlie fathers at commaundement, who vnder Benedicite might and did lead the people whither they list: and who is it, that being so easilie (as by confession) pardoned of all his sins, which would not be encouraged to run after the like or greater excess. Morcouer what thing could be kept secret from his beaftlie holines, when his seruants were the princes confessors & councellors? To maintain theeues, murderers, and traitors, they haue sanctuaries, cloisters and monasteries, to hide & keep them from the ciuil power. Their imagery & keeping their seruice in an vnknownen tong, with conceiling of holy scriptures, kept the people in such awe and motherly deuotion, that they might easily carie the people not onely against their liege Lords on earth: but euen against the Lord God of heauen. Their holie daies and fasting daies grewe to such numbers, that the meaner people could not tell howe to liue. Their

The greatest policie in the world did the pope compass by the setting of auricular confession.

Sanctuaries for maintenance of euill doers.

merites, praiers for the dead, oblations, sacrifice of the masse and such like superstitions, stale away the ritches of the comminalltie, and made manie good heires begge a crust at their religious monasteries.

Polydor verg.
hist. Angl. li. 7.
Lex ad Manu-
mortua.

Of all these things not onely stories and experience, but also the Lawyers can certifie, by the statutes that haue been made against incest, buggerie, appeales, holie daies and dead mens deuotions. But the thing that I will specially stand vpon is this: that beside all these, which doo naturally in that religion afflict and keepe vnder, the comely and honorable estate of the common wealth, there are other things in the lordlynesse and spirituall preheminence, of the prelacie, and especially of the Pope, that make the ciuill state as no state, except as a meere slaue: and they tread vnder foote all earthlie kingdoms. First I obserue the popish doctrine as it was suffered by the Emperour, by his ouergrowing to haue wayed downe the imperiall authoritie, namely by graunting to Boniface the third, the title of vniuersall Bishop, he lost his authoritie ouer the pope and cleargie, as is before at large declared. And when in the second Councell of Nice, the Empire condescended to images, it was presently so weake that it had no more power to holde out in Italie: And lastlie when the Greekes agreed more generallie vnto poperie at the Councell of Basill: The Turke by and by ouercame Constantinople; and so the Empire of the East was vtterly abolished. Secondly though Charles the great rose vp about that time Emperour in the West, and so from thencefoorth, the Pope
hath

Poperie ouer-
threw the east
Empire.

hath seemed to allow and maintaine an Empire in the west: yet all men knowe that the warres rayfed against the Emperours by the Popes, for the Primacie, in their inuesting of Prelates and such like, hath made it a verie poore thing, for that it was in the daies of the said Charles. For though poperie vse the ciuill sworde for her defence, yet it suffereth not the glorie and power of the ciuill magistrate, to haue any further strength, then as the Pope and his Prelates may well rule: that they may alway haue them at their commaunde. And this is done by contention, auarice and her daughter extortion, to keepe them alwaies weake and poore: and by falshood and pride, whereby they are spoiled and subdued, and their authoritie made captiue, and as it were slaine and buried. For contention read Krantius Metropolis; and you shall finde, ^a that Bishopricks were governed by armes, ^b they stroue for their bounds and limittes, ^c they ioyned in conspiracie with the sonne against the father, yea when no cause was, ^d Rodolphus taketh armes to depriue his Lord of his Empire, and ^e Henrie the fift wageth warre against his owne father: of which came all maner of euill, murders, rapins, burninges, spoiling of Towne and countrie, Anno 1184. The ^a Emperour Freoderick making a mariage for his sonne: when in proceffion on Pentecosts day, he had the archbishop of Mentis on his right hande, and the Archbishop of Collen on his left. The Abbot of Fulda, striuing to haue one of their places did so trouble the company: that if the Emperour had not wisely ordered the matter there had been warre and bloudshed vpon the same.

Popery nurse
of contention.

alib. 6. cap. 6.
b lib. 2. cap. 20.

c lib. 1. cap. 40.
d Platina in
vita Greg. 7.

e Krant. Saxon
lib. 5. cap. 7.
& 18. & c.

a Krant Saxon
lib. 6. 23 p. 46.

Büt what miserable troubles, these contentions haue been to the kings of England, he that onely readeth the elections of the Bishop of Caunterbury shall see sufficient: that I speake nothing of munkes against seculer priests, abbots against their munkes, friers against friers and such like deadly fewds: which hath caused great adoe in many places. Nay if I shoulde speake of the Saxons and Almaines, of the Guelphes, and Gibellins, Florentines, Venetians and people of Millaine; and I know not how many other cities and nations, which vpon popish iars haue been brought, by factions and deuisions into a formal war & continual steame of slaughter & butcherie one vpon another: I might make a great volume. And it filleth my soule with restles sorrow, to thinke: that the vnthankfulnes of men, not beleeuing the truth of God, but harkening to foolish fables, should prouoke the heauie wrath of G O D, to heape such infinite and vnspokeable miseries vpon them. Now for their avarice and exactions how naturally, they lie in their religion, and how they keepe vnder the people and nations, and preserue their diabolical supremacie; only let me rehearse the stories what they say: First one

Popish extor-
tions and aua-
rice.

a Krät. Metro-
pol. lib. 10.
cap. 34.

b Cap. 47.

saith ^a *Multa & magna concertationes doctorum &c.* Many and great discensions were there of learned & good men, and if they had bridled avarice, they might haue easilie found a measure or end: and againe, ^b *Exorbitabat eo tempore supra modum Romana curia in exhauriendo prouincias auro &c.* At that time the court of Rome went out of square aboue measure in robbing the prouinces of their gold, through the bestowing of indulgences not heard of, and graces incredible. And the apostolical Courtiers or
sutors

*sutors which obtained, were miserablie tossed: they stroue or sued before the Auditor or iudge: two iudgements were giuen for one partie. In the thirde instance the Iudge is commaunded, that hee put the one partie to perpetuall silence, neither needed letters to bee dispatched by the Chauncerie: there was a shorter way by the chamber, by giuing that which sounded and shined. A thing at that time new, but in our age well waxen olde, that, that age might be thought to haue found out that which this our age doth now vse. But we complaine of these things in vaine. So complained Albertus Krantius being himselfe a papist, whose story endeth An. 1501. And in another place shewing how a youth of 17. yeares of age obtained a bishopricke of the pope, he saith: *The Apostolicall seasheweth it selfe liberall to sutors, chaunging lead for gold: which being spoken in the olde world, how much that liberalitie hath growen vnto this day, they doe easily vnderstand who haue doings in things.* So doth an^d other papist tell vs, that when Anselmus the Arch-^{d Mathew Paris hist. Hen. 1. e An. 1103.} bishop intreated the Lord Pope, for certain Bishops and Abbots of England, who were degraded: *That the same most gracious sea, which neuer faileth any man (so as some white or red thing be mediator) restored the same bishops & Abbots to their dignities.* And an^e other papist can tel you of their instruments & bulls, &^{e Polydor. Verg. de inuentor. lib. 8. ca. 2.} of the colledge of Catchpoles or Harpies (that is to say) scribes & notaries of the Apostolicall treasures, which could skil how to make an office, which at the first was sold for 500. crownes, to be at a thousand or two or three thousand: and how the annuates and yearely fruites, palles and appeales, haue soaked vp many countries, and made the pontificall sea of great power. The effecte of which Apostaticall*

deuises of these lordly Popes, may appeare by the complaints of all nations, which thing may clerely be seene vnto all men, that shall read the counsell of Basill, which made many prouisions by decrees against the rauening of the Popes court, by reseruations, appeales, instances, annates, collations, and many such like : ^b which decree the King of Fraunce Charles the 7. Anno 1438. did confirme, by an edict commonly cailed Pragmatica Sanctio, Which when pope Pius the 2. laboured with Lewes the 7. to vndoe : the Senate of Paris declare vnto the king, what great prosperitie the Realme was in by that Edick, in the daies of many his forefathers, and what great affliction it was now fallen into by such exactions, that thereby France would be bare of people and emptie of money, and vnlesse he did holde fast the sanction of his father, euerie yeere there would goe out of France vnto Rome, ten hundred thousand crownes, beside diuers waies that they had to impouerish his kingdome. ^c One Iohn Rufus the popes legate at one time wrested out of the poore Irish mens deuotions 8000. markes. The Germains amongst other greeuances, require three thinges to be amended. ^a First, *that they hindred the princes in their right;* 2. *That they pulled and made Germany wast and without wealth and riches.* 3. *And bondmen with great bondage.* But speaking sparing of other countries : by the patterne of Englande our owne countrie, you shall gesseverie much, what spoile and hauck they made of al lands. The greeuances of England haue been these. First by complaint in a parliament there are seauen things mentioned, to weaken and

^b Read Iohn Sleid. Com. lib. 22. pag. 819, 820, 821.

^c Math. paris hist. Angl. Hen. 3.

^a Iohn Sleid. Com. lib. 4.

^b Math. Paris hist. Angl. Hen. 3. pag. 927, 928.

and empouirish the state of the land. The Pope was not content with his subsidie of Peter pence but exacteth most greuous contributions, more and more of the cleargie, and that without the kings consent and assent, the Patrons cannot giue the benefices, but they are wrested out of their hands and giuen to Romains, who know not our language and by transporting of money greatly empouerish our land, by prouisions in pensions, by triall of causes they are drawn out of the kingdome by apostolical authoritie, against the statutes and lawes of the Realme, by manifolde comming of that infamous messenger, *Non obstante*, by whom the reuerence of an oth, the auncient customes the vertue of Scriptures, the authoritie of graunts and the statutes, lawes, and priuileges are weakened and made void &c. ^c Also they ^{c Pag. 932.} caused the prelates to find them souldiers, some ten, some fise, some fifteen well furnished with horse & armor, and that one whole yeere. ^d They haue had ^{d Pag. 484. 485} such extreame exactions of paiments, that they haue been faine to sell or to lay to pawne their chalices, and other holy vessels to feed the popes desires. ^e Al- ^{e Pag. 303.} so he exacted the fift part of all the goods of the reuenues of the cleargie of Englande. ^f The Bishop of ^{f Pag. 1145.} Lincolne being astonished at the coueteousnes of the Romains, caused the reuenues of strangers to be counted, and found that they had 70000. markes, when the meere reuenues of the king was not esteemed to the third part. And that which of all is most past shame and coulour of honestie: ^a the pope sent ^{a Pag. 1017.} for his factors, certaine friers dominickes and mino-rites, who preaching among the people and proclaiming

a Polnd, Verg.
hifl. Angl. lib.
14. Edw. 3.
Falshood in
Poperie by
dispensations.

b Look the
booke called
Execution of
iustice, printed
1583. & E. Me-
teranus hifl.
Belg. lib. 3.
pag. 83.
c Mercuri.
Gallob. lib. 4.
8000. foot,
4000. horfmē.
d Id. lib. 2. with
mutabilitie
of France,
printed at
London. 1597.
cap. 25.
* Henricus
Valeſius,

claiming pardons : did ſigne with the croſſe all ſorts of people, men women, & children, old, yong, ſick & whole, and by and by after for a peece of money did abſolue thē of the vow of their peregrination. Thus you ſee that the church of Rome had many waies to draw out the wealth of all the world into their coſſers, and keepe the kings and people in low eſtate & great flauerie. For which cauſe as other nations had their ſanctions which they called Pragmaticke, ſo ^a England garded themſelues with the law of prouiſion commonly called *de Præmaniri*. Touching falſhood; this Romiſh religion is thereof naturally ſuch a nurſe, that no common wealth can promiſe themſelues ſafetie, where that hereſie raigneth, or where it can come neere to haue any meddling : for if they maintaine all traitors againſt magiſtrates, and by diſpenſations make men ſhameleſſe in forſwearing and breaking promiſe : what thinke you is the damage of all Chriſtian kingdomes, or what is the priuiledge of the popiſh kingdomes ? Let ^b Pope Pius Quintus bull ſent againſt our Queenes moſt excellent Maieſtie, to ſtirre vp all her ſubiectes againſt her : and the manifold practiſes out of Italie, & Spaine, from time to time, againſt both Ireland and England, teſtifie : yea the ^c ſupplies which he ſent of ſoldiers to helpe the Duke *du Maine*, and the traitors of France againſt their liege Lord and king ; as alſo ^d the murderous and bloudie knife of Iames Clement of the order of the Dominicke friers, being bleſſed for good ſpeed by Pagorola the Popes legate, wherewith the late French * King being a Papiſte, was traiterouſly killed, by the conſpiracie and inſtigation of many
and

and great popish traitors : may be in steed of a thousand witnesses. ^a Duke Alba 1569. by a publike edict forbiddeth trafficke in the low countries vnto English men : that no man vnder paine of confiscation, bring in or out merchandise : and that it might be the more sharply executed, he appointed searchers and informers, who should haue the one halfe of that which was confiscated. Now all these were English fugitiues papistes, and amongst them the chiefeſt one William Parkins had Doctor Storie for his deputie : marke heere what witnesse this is that papistes are naturally traitors, most sharpe against there natieue countrie of England, by the very nature of their religion. And beside this ^b their seminaries are erected at Rome and at Rhemes, and at Vallesoletum in Spain, out of which the traiterous priests and Iesuites are sent by dozens in diuers and disguised attire to seduce the Queenes Maiesties subiects from their obedience, and to disturbe the peace of this Realme. Yet see a little further how this naturall popish falshood in dispensations hath hurt the verie obedient children. ^c Lewes the third being Emperour, warred against one Aldalgisus, which was of the remnant of the Lombards, and by ambush being taken was bound by oath neuer to beare armes against him any more. From this oath Iohn the 8. absolved Lewes, who being caught againe in like manner, for the same cause lost his eies, and in his absence in Italie the Hungarians wasted Bauaria, Suetunia, Saxonia, and caried a verie great multitude of people captiue especially out of Saxonia. An other time the

a Hist. Belg. E.
Meteran. lib. 3.
pag 81.

b Mercurius.
Gallobelg. lib.
4. pag. 344.

c Alber Krant.
Metropol. lib. 2
cap. 23.

a Æneas Syl-
uius hift. de
Europ. cap. 5.

^a Hungarians being Christians, hauing a goodly victory againſt the Turkes, graunted to a truce of tenne yeares, vpon the Turkes ſuite and vpon the knowledge of their owne ſtrength, finding it better to get ſtrength in peace, then to waſte all by continuall warre : and this truce was confirmed by oath on both ſides. But the Pope Eugenius taking it grievouſly, neuer left both by intreatie and threatning, till he had cauſed the truce to bee broken by his diſpenſation and apoſtolicall authority. But what came of this periurie. The war was renewed, and God rewarded this papall Romiſh falſhood, with a moſt lamentable effuſion of Chriſtian bloud, by a ſhamefull foile and ouerthrow by the ſame Turke. Now

Pride in pope-
rie by the ſu-
premacie.

let vs go a little higher, and conſider of their pride and Seraphicall tyranny. What if herein wee looke but vpon our own countrie of England? Into what ſlauerie and bondage thinke you, hath the ſtately primacie of Rome brought this realme vnto. Firſt let the reader bee put in mind, that Henrie^b the ſecond, raigning in England about Anno 1154. being deſirous to annexe the realme of Ireland vnto the imperiall crowne of England, ſent ſolemne embafſage to Rome to Pope Adrian, that by his licence & fauour hee might enter that Iland in hoſtile maner, that he might ſubdue it and bring thoſe beaſtly people to the faith and obedience of truth. Vnto which the Pope by a ſpeciall bull gaue him licence, prouided that of euery houſe be paid vnto Peter the yere-ly penſion of a pennie, and the foundation of this graunt in the ſaid bull is builded vpon this, that the

b Math. Pariſ.
hiſt. Angl.
Hen. 2. pa. 127.

pope

Pope therein most arrogantly, without any authoritie from God, challengeth saying: *Sane omnes insulas &c. Surely, all Islands, vpon whom the sunne of righteousness shinerh, & haue receiued the doctrine of the Christian faith, without doubt doth appertain to the right of S. Peter & of the holy church of Rome.* Behold a wonderfull arrogancie, & a maruellous awe of a king to a proud prelate. And not onely was he thus in awe of the pope (a thing abhorrent from a free kingdome) but also ^{c Pag. 134.} Thomas Archb. of Canterbury, being one ^{& so forward.} of his own subiects, did verie greatly curbe him. For beside many other crosse dealing, whereas An. 1164. the Archbish. Bishops, Abbots, priors, the cleargie, Earles, Barons, and all the nobilitie, did sweare and firmly promise, in the word of truth, to keepe and obserue to the king & his heires in good sooth, without any ill meaning for euer, sixteene points of customes or liberties, recognised and acknowledged to be to him, and namely of the auncestors of the king, for the auoiding of dissentions and discord often arising betweene the cleargie and the Iustices of the Lord the king and the peeres of the Realme which were as touching aduowsons, and presentations of Churches, of Clearkes accused, or conuicted, of the going of Archbishops, Bishops, &c. out of the land without the kinges licence, of excommunication and of lay men accused to be done by lawful and honest accusers and witnesses: that such as helde of the king should not bee excommunicated, or interdicted without the kinges knowledge, that appeales should not go further then the Archbishop,

without the kinges consent: that Archbiih. Bishops and all persons, holding lands of the king in Capite, should haue their possession as a baron and doe seruice therein, as other Barons accustomable did and such like. This Thomas after his solemne oath, repenting himselfe without the kings licence or knowledge, trauelleth and maketh suite to the Pope of Rome, not onely to be discharged of his oath, but to ouerthrow the whole libertie of the realme, and that against both the king, nobles, prelates, and the whole state of the land: and of them he excommunicateth many, & causeth verie great disturbance to the king and all the realme. Thereof are many appeales, diuers meetings, of cleargie, states, sometime of Cardinals, sometime of the French king, to compound or determine the cause. At length by the meanes of the French king, the matter being taken vp, & Thomas sent peaceable home, was no sooner warme in his seate, but by bulles from the Pope hee fell to excommunicate and curse the other Bishoppes and others who had offended him. Whereupon there was kindled such indignation and wrath in the heart of certaine resolute persons, that because hee remained obstinate in his former crossing of the king, as they tooke it, laid violent hands vpon him, as vpon the kings enemy, and slew him. The king hearing thereof, being much greeued, did humble himselfe in sackcloth and ashes, protesting by solemne oath, his ignorance and innocencie of the fact, sending Embassadors to Rome of his defence & submission to the order of the Church, which had such strange entertain-

entertainment, that neither the first nor second messengers could come into the popes sight, and had much adoe to keep the land from interdicting, but at the length by swearing that the king would stand to the iudgement of the Pope & his Cardinals, that great curse was auoided. Howbeit the king although by oath he sware earnestly that he was not priuy nor acquainted with the fact, yet because in his anger he had spoken some wordes vnaduisedly, and had brought vp such wicked soldiers as would be reuenged vpon the kinges traitor the Archbishop, and so slew him: therefore the king for remission of his sins was enioyned by the Pope, to giue so much money as would maintaine 200. soldiers a yeare, and suffer appeales, and let go all his customes and liberties of his ancestors, before spoken of, and recognised by oath of all his subiects. And after this (a thing not beseeming any Christian, much lesse a king) returning into England, and comming neere to the cittie of Canterburie, he alighted from his horse, and putting off all kingly maiestie, barefoote like a pilgrim penitent and supplyant with sighes, groanes, and teares, he commeth to the tombe of this Thomas, & casting himselfe downe in all his bodie, & spreading his hands to heauen, remained in praiers, and after o-ther popish ceremonies, because of his vnaduised words, he tooke vpon him this penance: hee asked absolution of the Bishops then and there present, & laying open his naked skin to the discipline of rods, he receiued of euerie religious man, whereof there was a great multitude, three or foue ierkes. Let any wise man knowing the word of God, consider whe-

^a Math. Paris.
hist. Ang.
pag. 254.
The king ap-
pealeth from
his subiect.

ther this were not a shamefull flauerie both of body,
soule, king and kingdome. ^a King Richard the first,
going about to fortifie the out borders of his coun-
trie in Normandie, was maruellously confounded
and ouerstreightned, by the Archb. of Roan his sub-
iect: Who therefore interdicted all the countrie, so
that mens bodies being dead, lay vnburied in the
streetes of the cities and villages, very greatly annoy-
ing the liuing with their stinch: yet had the king no
way to relieue himselfe, but by appeale to the court
of Rome (loe here the king appealeth from his sub-
iect) by whom it was ordered, that by exchange of
so much for so much, as belonged to the Archb. &
chapter of Roan the interdiction was staied, and the
Archbishop appeased toward the king. And who
hath not heard of the vnspeakeable thraldome that
king Iohn was wrapped in, because hee allowed
not the choise of an Archbishop made by the pope
without his consent, but vsed his royall authoritie
against them which agreed to such choise, wherein
his Maiestie was excluded. First his land was accur-
sed so that no Churches opened to their manner
of seruice. Secondly he was excommunicated and
lastly deposed of his kingdome, and his kingdome
giuen to the French King to winne from him by
force of armes. And by this he was driuen to com-
mit himselfe to the Popes pleasure, and to resigne his
crowne and kingdome into the Popes hands, & re-
ceiued it againe in fee, and vnder homage, paying a
thousand markes yearly, & swearing himselfe the
Popes vassall for euer. What a lamentable case was
it in England, when ^b king Henrie the third, being
humble

^b Mathew Pa-
ris. histor. Ang.
pag. 703.

humble moued by his subiectes, to stand vpon his priuiledge, that his people should not bee made a pray to the Romish exactions : did answer directly and say : *Neither will I, neither dare I gainsay the Pope in anything.* But most wofull is that which is ^c reported of Fredericke the Emperour, being so outragiously tossed, and turmoiled by the Pope, that hee did most comfortlesse lament, most plentifully and bitterly weepe and his eyes did runne with teares, which was a miserable sight in a man of so great authoritie and age : who bewailing and wringing his hands he said : *Woe bee vnto me, against whom mine owne bowels doe fight : Peter whom I beleued to bee the rocke and the halfe of my soule, hath prepared for mee the snares of death. Behold the Lord Pope, whom the Empire vnder my noble auncestors hath created and enriched of nothing, goeth about to pull downe the same, & deuise the destruction of mee, who am ruler of the same Empire now readie to fall. Whom shall I trust? where may I bee safe, where ioyfull hereafter? &c.* And thus did that angelicall pride, so batter and bring downe the ciuill power and dominion in all places, that it is a most manifest thing, that in the time of Luther (^d as he verie wisely and truely noteth) the doctrine of the magistrates office and his authoritie, was as it were dead and buried : and all power and dominion stole from them by this most horrible Apostaticall sea of Rome. And that no maruell, for it is ^e said of Pope Boniface the eight, that the round worlde was not bigge enough for his mind, who put on his head, the pontificall and imperiall myter, testifying

pag. 10. 15.

^d Reade Iohn Scid. coment. lib. 14.

^e Albert. Krant. Metropol. lib. 2 cap. 2.

testifying that both swords were in his hands. What shall we say then? If that poperie be naturally such a nurse and mother of all kind of sinne, fornication, whoredome and all filthinesse, treacherie, rebellion, contention, war, murder, oppression, and all kind of crueltie: if it weaken all common wealthes, by exactions, extortions, vsurpation, and arrogancie, and open the gate to all villanie and falshood, by dispensations and sanctuaries, and make all authority of the ciuill magistrate of most vile estimation, and without reputation, vse and profit to Gods people: leading all sorts of men into most vile slauerie of filthie idolatrie and humane inconstancie, let their owne mouth be iudge against themselues. For thus Pope pius the second saith, *Vana est religio que sceleri locum facit: Vaine is that religion, which is a maintainer of wickednesse*: which if all papistes would consider, how it agreeth with poperie (whereof I haue giuen them heere a little light) they would quickly forsake that house of vanities & tower of confusion.

Æneas Syluius
ex histor. Bohemica.

3 I would then demand of any honest man and wise Christian, who feared God and beleueed in Iesus Christ, and did looke for his appearing and the last iudgement, how that wee of the true religion, now publicly taught and professed in England, could bee made to like of the popish seruice, to bee tollerated or winked at in our countrie, or that wee could find a way to reconcile both religions: whether it were not, as if one imagine, that life & death, water and fire, light and darknesse, hell, and heauen, might reioyce and comfort each other. For it is not possible for a true Christian protestant to haue peace

ioy or comfort, in the fellowship of a true hereticall papist : they are in all things as is aforesaid so contrarie. What mixture is there of the feet that are partly Iron and partly earth : so is the euerlasting, most ancient and vnchangeable faith of Gods elect professed in England, likely to agree with the earthly new borne superstition of the Romish sinagogue. Set me the beleeuer and the infidell, the true Christian and the hereticke in one fraternitie, how will they agree ? Euen as Cain was kind to Abell, & Ismael honored Isaack, & Esau sought the safetie of Iacob, and Saul loued Daued, so will the papists be kind and faithful vnto vs. And let all men know, that when God hath said, *I will put enmitie betweene the seed of the woman, & the seed of the serpent.* There can bee no peace nor reconciliation betweene vs. It had need bee a verie fine wit, (but certesse no wise man) who can shewe how these may agree : one saith thou art Antechrist, and the other answereth, thou art an hereticke : this man saith, thou art an idolater, the other saith to him againe, thou art a schismaticke : the one abhorreth all images, pardons, purgatories, merites, sacrifices, monkerie, latine seruice &c. The other hath all his hartes delight in them, and careth not what inurder he commit, to maintain such trumperie. Can these agree or bee reconciled ? The persecutions, prisons, burnings, war, murders, massacries, villanies, and cruelties, which now haue continued & daily be practised by that sea of Rome, in all ages and countries, do warrant a miserable peace & reconciliation. They may lye, sweare, and forswear, kill and rebel, and do any thing for aduantage, and yet by absolution, par-

don or dispensation be holy children. They may dissemble & pretend contentment and obedience (as they are not ashamed to professe) vntill they bee strong inough to ouercome, & for aduantage, breake promise & catch at all occasions: in what case are we if we should trust them to assemble together? Think we that if they might haue but the least entrance or tolleration, that they would not quickly frame some great mischiefe, which now continually labour with such plots of treacherie to vndermine the state: notwithstanding that lawes are in some measure (God be thanked) pressed vpon them: and the eyes of many wise counsellors watch ouer them and preuent them. Ciuil men and politicians know, that it is dangerous to haue a naturall enemie neere thee, and that leagues and agreement amongst enemies and with the wicked, are but baites, snares and nettes to destroy thee: so much more is it impossible that a Christian common wealth can haue any good by tollering of Antechristian obseruations or doctrine, except to make them to be goads in their sides, & pricks in their eyes, alwaies readie to rise vp against them vnto mischiefe: as the Cananites were vnto Israel. As a Wolfe will play with a lambe, and a Foxe with a Goose, and a Lion with a Kidde: so may all they which feare God, & beleue to bee saued by onely faith in Christ, abhorring idols and louing the right and iust authoritie of the magistrate, find fauour and peace at the handes of papistes, if once they wincke at their religion. For (though I say nothing of Gods hand, which is alway heauie against his Church, when they are friends with idolaters) wee haue too
many

many hundred yeares experience, what this new religion of poperie hath brought into this world, and how solitarie it hath made the tents of Gods Saints. I verily thinke, that no Christian prince, knowing his owne right from God, and the vncertainty of his standing vnder that scarlet whore: that (if he haue any courage or power in his handes) will giue any countenance to such as hee vndoubtedly knoweth will neuer bee faithfull, but alway vndermine his estate, & bring his life in hazard.

4 And sithence we haue had now aboute fortie yeares triall of the sound truth of the Gospell, and of Gods notable hand in protecting and defending the state of this land receiuing and embracing the same all this while, against most strong force, & verie many maruellous cunning treasons : how wonderfully he hath blessed vs with peace and prosperitie, and made vs so much the more happie, by how much our enemies haue laboured most wisely & strongly agaiust vs: he hath made the windes and seas to fight for vs : & the Popes curse hath he manifoldly turned vpon his owne heade, and his abettors haue neuer prospered : and in all things the Lord declared himselfe to bee our God, by multiplying our peace and the daies of our gracious prince, in all perils standing by her as his deare handmaide: wee may boldly say that the more we bee estranged from poperie : the neerer we are & the dearer vnto the Lord our God, and the lesse agreement we haue with the popish apostasie, the more his grace, mercies, goodnes, and shielding power doth watch ouer vs to feed, to foster, to keepe & deliuer vs. Therefore we Christians,

We ought to praise God: because he hath deliuered vs &c.

who haue bin begotten with the pure seed of Gods holy word, and felt & found most sweet and sound nourishment by that sincere milke, vnder the most gracious happie and prosperous raigne of the Lords blessed annointed seruant Elizabeth our liege Ladie and Queene, and knowing what occasions to godlinesse, aboundance of peace and wealth, and ioyfull libertie of bodie and soule, wee haue had and enioyed, cannot cease night nor day to praise God for his blessing and mercie, which wee haue had in and by her most constant faith and godly raigne: continually praying his diuine goodnes, to encrease his blessings and graces vpon her both bodily and ghostly, to strengthen and enlarge her heart, in all Christian vertues, princely wisedome and courage, to defend her against all her enemies: and prolong her daies more and more, in all ioy, honour, wealth prosperity and heauenly comfort in Christ: to his owne glory & the dailie good of his Church and this realme of England: euen for Iesus Christes sake: To whom be praise & glory for euer,
Amen.

FINIS.







